

Gambell, Alaska, November 5, 1940.

Doctor Everett B. King
156 Fifth Avenue,
New York, N .y.

Dear Doctor King:

attached
Your letter of September came October 19th and I was glad to hear from you but sorry you asked me to write something about the two weeks Mr. Youel was here. He took notes of all the "doings" and I am wondering if I can add anything to his report.

I am writing something about one of our men which wont be in his rep-ort, as it all came about recently. I was impressed by the dignity of the Eskimos in both villages. There was an attitude of reverence about the baptism especially which, to me, was beautiful. We got here about 1 A.M. and of course were tired and hungry. A large crowd of men and boys with a few women were on the beach to meet us and all the next few days there were callers at all hours. It was good to be home again and see the people again. That evening we called the people together, after telling everyone who came near the house that we were going to have a meeting, and many came bringing their children. Some of the babies and small children were tired and cried so hard we decided to call the families with small children first, and especially those with babies that were crying. Some times the old father would come, then the children and grand children and stand in front of Mr. Youel. I was at the organ keeping the record of ~~those~~ baptized.

The next morning I began to wonder where certain ones were whom I had not seen in church and I was told they were sick. So Mr. Youel took a common white bowl and towel and his book and we called at the homes of the sick. The people were very happy to see us and one elderly man who had been very sick said "I trusted you'd come. I wanted to be baptized but could not get to church." I think Mr. Youel baptized fourteen that morning. Sunday more were baptized.

The money I got talking and all money gifts I put in the bank hoping to get a new organ for here and when I found I could not get one here this year, I sent for an aluminum communion set, bowl and two bread plates. They were ordered in time but did not get here until the 19th or the 21st ^{of Oct}. But they will be ready next time. They look very much like silver and are a good quality of aluminum. The one set will do for both villages. *Chapman*

If, after reading Mr. Youel's report, you need any help let me know and I'll do my best to be of use.

We've had queer weather ever since I got home and the folks say it has been like this all summer, just one storm after another with only a ⁹⁻¹⁰ day. between them.

Yours truly,

Ann Bannan

QUARTERLY NEWS LETTER

From Ann Bannan

Church Gambell Presbyterian, S t. Lawrence Id.

Date November 5, 1940.

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

Mr. J. E. Youel, of Fairbanks, Alaska, came here August 29th to baptize the people of St. Lawrence Island and then to organise a church in each village. At Gambell we were to have the installation of of-ficers and Cmmunion on Sunday afternoon. All who were able we come to church had arrived and we were ready for the service when in came the chief sorcerer of the village. I think everyone but Mr. Youel was surprised. When the invitation was given, to those who wished to be baptized, to come forward, up came the sorcerer, whose name is I-yak-e-tan.

Mr. Youel did not know the man, of course, and I disliked to say anything about him there before the whole congregation. During the service I noticed Iyaketan picked up a child and played with it ~~and~~ not paying attention to what the interpreter said. Before we were dismissed I suggested to Mr. Youel that he ask Iyaketan if he has anything he wished to say. He said "I came to day because my son urged me to; he wanted very much to have me baptized."

Later Mr. Youel said he could not refuse anyone who wanted to be baptized and he believed that good would come of that baptism.

Along in October the deacons called in to "surprise" me. They said they had good news for me which I'd never guess, so they proceeded to say "We believe that Iyaketan is truly converted." This is their story:

After he had been baptized he could not sleep. There was something the matter; he was restless and bothered. Now he is certain God was back of all this. Then one night he was lying awake and he had a vision which impressed him very much. He thought about it for days and kept wondering about his restlessness. Then came a period when he thinks he came to the turning point and he received Christ as his Saviour. The three deacons just dropped in one day to see how the family was and they found their host ready for them. He told his story and then said "Now want to learn about Christ; I cannot read. I do not know how to pray; teach me that. I do not want the old way any more; I am done with it.

I have fooled everyone on this Island and now I am very sorry about that." *He asked what he should do and the deacons said, "Come to church and tell all the people what you have told us." He came.*

QUARTERLY NEWS LETTER

From Ann BannanChurch Gambell, St. Lawrence Id., Alaska.Date November 5, 1940.

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

The three men stayed there and told him about God's plan for us and many other things also beside how to pray. They assured him they would come again and help him and that any time he wanted one of them to come up and explain the Bible to him, just send word and he would go.

The next Sunday Iyaketan came to church and told his story. I think he left out nothing. After the meeting he stayed and joined the men of the Prayer Group but before they had a chance to start their meeting he called two brothers and talked to them, before all the others, in Eskimo. Of course I could only understand the names of the two men but after the meeting one of the deacons told me Iyaketan asked these two men why they didn't come clear across. He said it was as tho they went to the store to trade something they had for something else that was at the store, but instead of trading they took back what they had taken and left the other, the new. The deacon's idea was that they pretended to be Christians, yet practiced their old ways of idolatry.

Each Sunday Iyaketan is in church and listens intently. One day I asked the interpreter to ask him if he could hear us give the lesson and he said he could hear us both. The men think he is truly converted.

O - O - O - O

The four Elders go to visit the unbelievers on Sunday afternoon. They decide what homes shall be visited then two men go one way and the other two go another. The following Sunday they go back to the same home and give more of the Gospel Story. So far they have been well received and invited to return as often as they wished. Some of the men they visit have said they believed the Bible was God's Word, but they wanted to worship their old way for whale hunting once more; maybe after that they would come and join the Christians. One man seemed very surprised to hear of God's plan for us. They always invite the people to come to church. One man is waiting for his captain to be converted, then he will come. The men say they always warn these men that they may wait too long.

Paul, one of the Elders, came to me one day quite elated and said "I wish you would thank God too, because I know the Holy S pirit helped me answer every question Adam brought up S unday when James and I visited him. Adam said he believed the Bible was true; he knew God was true too but he has made up his mind not to change his religion. I had the right answer for him every time."

The Deacons are busy as a whole hive of bees and with the food they take to the sick ones they also leave Scripture verses and pray.

Nov. 24". Iyaketan comes to church every Sunday. Last week I asked one of the leaders to ask him if he is happy since his conversion. Iyaketan said "I used to be full of fear. All that old life is put away. Now I have no fear, I go to bed and sleep and I have peace."

Gambell, Alaska, January 15, 1941

Dr. Everett B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

I have several of your letters before me and will try to answer them all this evening, beginning with the one dated October 15th, regarding the very splendid gift of Mr. and Mrs. John Scheide.

It was such a grand and glorious surprise I have had quite a time recovering from it. I have often praised my Lord for this help. I wrote to the donors and sent a set of pictures which Mr. Youel had taken here and at Savoonga, then I put their name on my general letter list. How splendid some people have enough money to do such fine things for others!

My supplies never cost as much as this year and it seemed to me I never had so little. I had very little time in Nome, so just before I left the ship here I wrote a note to Polet asking him to send a case of potatoes and one of onions on the North Star, which is always our last ship before navigation closes. The captain of the Aurora, which brought me home, had to make a second trip this way a few days later, so he brought the two crates. Of course they were summer onions and potatoes and in two weeks' time both vegetables were sprouting for all they were worth. This was the captain's first trip so far north and he did not know I wanted the winter vegetables but Mr. Polet surely did know and should have explained to the kind captain. The teachers and nurse here have been helping me use them and will repay me later with the winter ones, which keep for months.

In re gifts to the Board of National Missions: I have read your letter to the elders and we talked it over and I think they decided everyone would be glad to give something in June. They are not getting much for pelts this year. I suggested that those who carve well might give a good article which could be sold in the Gift Shop. I am certain they will respond; but how, I cannot say at present.

The Lacto Bacillus bulgaricus came the 4th of this month and I was very glad to get it. Thank you for going to so much bother. I wanted it to make sour milk for cooking. While at Wales the Lutheran Missionary at Igloo sent me some milk flakes she had dried after making it sour by this L.b.b. You may not know that the canned milk won't get sour and be fit to use. This amount will last a very long time.

We heard over the teacher's radio a few nights ago that Mr. Youel had arrived in Wales and Miss Stauffer had left. I had hoped Mrs. Youel would go there with him, but I judge she did not.

The Prayer Group was started in November 1934. When I came here on September 29th of that year five men were having Sunday School in the home of one of their group and in the afternoon they went to the home of an unbeliever and told the lesson; if the host would allow them to. By the middle of November just two of the men were left,

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in the village; the others had gone to trap. Sunday came and we three went to call on "The Widow" who lived quite close to my home. She and her two daughters were home and we entered a very clean, orderly little living room. As The Widow does not speak or understand much English, the men, James and Paul, told her in Eskimo why we had called and asked if we might tell them the Sunday School lesson. She replied we were welcome to do so, but she would never change her belief and her two daughters had promised their father before he passed on that they would never change either. The men had notified me on the way over, since I was a woman and the Widow was one too, I had better give the lesson. So I told it and the men translated it. Then I asked if she and the girls would come to church the next Sunday and listen to the Sunday services. She replied "I am too wicked. Christianity is too hard to live. I won't go but if the girls want to go they may." The girls began to come and when I started choir they both practiced faithfully and in about two years they were Christians. Before we left that fine little home, I asked if we might pray for them and The Widow, in no uncertain ~~stone~~ tone, said "NO. No one is to pray in this house." So out we went and on the way to my home I said to the men "Well, if she won't let us pray for them in her house, we can pray for them in our own homes."

All that week I was distressed by this incident and by the end of the week the thought had come to me to ask the five Christian men to count up the natives who were unbelievers and we'd each take a certain number and pray twice a day for them. On Sunday, after services, we met in my living room and each one prayed for the unbelievers. Before that next spring Samuel joined us and Walunga, a medicine man, came smiling in and told me "I am a new man in Christ."

Jimmie Otoy-a-hok, who had been out at his winter camp for months, and whom I did not meet until spring, ^{when he} came to live in the village, was one of the first Christians and of course he joined us. Moses, who had lived here all the time, decided about the time Jimmie returned to join the Christians, making ten with me in this group. We kept going to the homes until The Widow caused us to settle down and pray for every unbeliever in the village and not try to talk to them. It was interesting to see how quickly our prayers were answered. As our own villagers became converted, we prayed for the campers and the people of Savoonga. Some people would send for one of us to pray- some times asking the whole group to meet and pray for them, then when whatever was causing their fear, ^{was removed} they'd slip back to the old way again.

I have not reported many of these people because it has been uncertain, in my estimation, at least, whether they were converted or not. We insisted, when a man claimed to be converted, that he join our group and take his share in praying for unbelievers. Now we have 24 or 25 men in this circle who meet right after our last Service Sunday and we talk over things; what has happened and whatever encouraging thing we have to pass on, then pray. On Tuesday evening the men meet again and pray for those whom they feel need their prayers. Sometimes only five or six men come; some times more or less, but each week they meet. When someone is sick here or any where on the Island, they unite in prayer for that one.

In reference to Jimmie: by being "one of the first Christians," I mean he was converted when Dr. Campbell was here.

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The Elders and Deacons make the rounds on Sunday, going in pairs and deciding on the homes before hand. Then the next week they return to the homes they visited the previous week and talk again and pray if allowed to, then leave Gospels or some religious paper. They feel they should make at least two calls, then they tell the host, if at any time he wants to ask them questions or talk with them, just call and they will be glad to call again.

James and Moses went to Tung-i-yon's home and when he saw them at the door, he asked them in and when they told their errand, he asked them to pray for his wife, who was tubercular and failing rapidly. They did as he requested, then they talked to the host about changing his way and he listened very carefully and allowed them to pray for the two of them; he was extremely kind. When they said they would come the next Sunday, he assured them they would be welcome. They went and he talked to them and listened again and very shortly after they left, he became insane and at the end of the week had passed on. Before he died he told his wife he wanted her to become a Christian; it was the right way, but he would not accept it. We all concentrated on the wife but in a short time she joined her husband. Those two had been professing Christians long before I came here but neither came to church after I came, except once, on a Thanksgiving day, the wife came in to that service.

There is another soocerer in the village and James and Moses called on him last month. They explained why they came and he told them "Go head and do as you wish." They did. When they were ready to leave they asked if they might leave a copy of the Gospel of John with the son, who is adopted and has arthritis very severely. Richard said they did not want the book; they had listened to the two men and now they would ask the men not to return; Richard and his family had no notion of ever changing their belief; please do not call again!

The few who are not professing Christians here will not even come to our Christmas program, for fear they will hear the Bible and be compelled to change their old way. I wish you would pray for this group and that they will change before the Rapture.

The children of all these people come to Sunday School and Church services, and most of them are Christians.

January 15, 1941.

I am hoping the Board will be able to give Savoonga a church this year. They need it very much and they do not need anything elaborate but a warm place to worship. The ~~last~~ teacher, Mr. Connelly, was not right mentally, and last summer, as soon as they could meet in their own work shop, they did so, because he had been so disagreeable about the use of the school house. Now they have new teachers and the natives are using the school house again.

The man, sent from Nome, to build that school house was in a hurry to get it done and to get back to Nome, so he did not do a good job. The ground over there heaves and settles and the drainage is poor all the time, so the chimneys, which are all built of cement blocks, crack and open and are dangerous. Last week four Savoonga men were here and they said the school building is in very bad condition this year and it is also colder than ever, so the children complain. The walls are cracking and these men said they had gone to the teacher and asked him to get something done about it. I presume the poor man doesn't know what to do; the other teachers have tried to right it and failed.

Here the drainage is perfect; we have very little earth but skads of gravel. The lumber in this old mission house is cedar and wont rot, no matter how long it had to stand in water. The house was built when people up this way, at least, knew little about insulation. It is not a thing of beauty, as you probably have noticed from the pictures sent. But it is a place where we can worship and we will be satisfied with it until the Board can give us a better place.

When I came here all the lumber finishing the two large store rooms upstairs, and the stair way and small room at the head of them, had all been torn out and used for fuel. That teacher planned, with no one's permission, to tear down the whole building and have it moved to some other part of the Island. Hunting is best here, where the people have lived so many years and proved it. There was not one piece of furniture or a dish in the house. The old organ, which Mr. Gambell had brot in, was claimed by the teachers to belong to the Government, but the natives said they knew Mr. Gambell brot it in and had paid for it. So that was left for us to use. A small house had been built for a nurse, and the Troutman family - teachers - had moved into it and took all they wanted from here - cupboard door catches, and hinges etc, bed, spring and mattress, and so on. Storm windows were off and doors off, locks were gone and windows broken. Slowly we have been getting the place in condition and warmer. The teacher who was here in 1934 wanted to tear the whole thing down and rebuild, but the natives said the old nails were so rusty they would split the lumber and there would not be much left to use, if torn down.

I think if the Board is able to send us p-ly wood for the walls of both church rooms, it will help a good deal to make the p-lace warmer and thus save on fuel. Ply wood is used in Alaska a great deal, as it does not shrink or bulge. A coat of varnish would keep it for years. Celotex has to be painted several coats and then the dampness affects it unfavorably.

We need something to sit on in the main room. We have some old seats which the teacher made in '35 when he changed from school seats and desks to tables and benches. Then the attendance at school increased and they had to drag back some of the old seats and desks. The benches were piled out into the hall way and broken. We are still mending them and we use boxes with borrowed 2 X 6s on top to take care of our congregation. If we cannot have both this year, I'd prefer the ply wood.

January 15, 1941

Yesterday a bomber from Nome, bringing two majors, a colonel and two or three others, was to come here but our weather was not good so we expect them tomorrow, if it is clear. We were told we might send mail back. The December plane did not get here but it came the 4th of January.

I am enclosing a letter from a Lutheran Missionary who has been in Alaska for about twenty years, I think. She is splendid. Her station, Igloo, is about 30 miles from Teller. Pilgrim Springs is a Catholic station between Nome and Teller. *(not to be returned)*

It seems to me if the Board builds a church at Savoonga, it would be well to send a minister there and let me stay here a while longer. In the new building I presume you would have quarters for a worker and he could come here for a few weeks whenever the weather permitted travel.

These people certainly seem like the Orientals to me and I suggest sending some one who has had experience with those people, as he would understand these better. Isn't there some returned missionary from China or Japan who would take this field?

The natives on the Island do not want Catholicism but they are never asked whether they want it or not. When that church decided to take over a place it just walks in. When I went to Nome in 1934 on my way here several people told me they were glad our Board was sending me in, as they feared the Catholics would take it over. That spring the Nome priest told Mr. Smith, teacher here, he was going to the Island in the fall. Mr. Smith asked him why he was planning to do that, as it was a Presbyterian station and the Board was sending a worker in that fall. The nurse that year who was here came from Kotzebue and the priest there told her "You will see me over on the Island next spring." In 1930 or 31 a priest- Father Walsh- and a Bishop started by plane for here and the plane crashed and both were killed. I was told by a man - not a Presbyterian or even a church man- that he knew they were on their way here to organize their church. The Lord has kept them out but they seem to prefer a place where the plowing had been done.

January 16th. The day is young but perfect. Thank you and the other three friends in your office for the lovely greeting which I have received. I am thinking I shall order some for next Christmas. I am glad to have it signed by you all and it will go into my scrap book.

The women here are just sort of slaves, with nothing to say about anything. The men are the most selfish I have ever known. For instance: Since the school house has been in use our mission building is not used as a community center as formerly. When they have movies the women and children are shown the pictures first, then the men go for their entertainment. During the holidays James, the Christian we all consider the best, went to Mr. Daugherty and said "My! we men had a happy time last night. The women had two pictures and we had 8; that was just fine." Mr. Daugherty was still boiling over when he told me about this the next day. They are supposed to have the same number of reels for both groups.

This is the first time I have had the use of the two school rooms for community work, and the 7th of this month I started a Women's Club.

January 16, 1941

There were so many women who might come, I decided to have three groups. I had a cold and it was windy so I wrote the women of the south end of our village notes, asking them to come the 7th at one o'clock. They came- every one, believers and unbelievers. I had prepared a little lesson on Eve, as all women are interested in other women, and Ora Irrigoo, the beginners' Sunday School teacher, interpreted. No one said a word, so I hope it went over. Then I set up the two folding tables and taught the women to play Chinese cheskers. They had a grand time and forgot to go home until after three. I heard later they all enjoyed it. One woman asked "Do we come next week?"

Last Tuesday morning one of the unbelievers came in with her interpreter and said "I cannot come to the Bible Class this afternoon; my little girl is sick." I told the interpreter to tell her it was not a Bible Class; but a meeting for the women of the whole village. I wanted them to come one afternoon ~~in~~ and just have a good time; leave their children at home and for two or three hours forget the family. I said each meeting we would have a little talk about some woman of the Old Testament, but we all wanted to learn of other women. She smiled and said "I'll come next week" and I believe she will.

The twelve women who did come last Tuesday had a good time and it was a mixed crowd too- with more of the old women. Margaret Silook, a Christian, is the leader of Group #2.

Tomorrow evening 12 of the young women will meet here after supper. I plan the same sort of meeting. They have no place to go and they all work all day. We are not even going to sew- just have a good time. The Seattle Presbyterial Society sent in a portable vibrola last summer and a lot of records, so we have good music. The lesson on Eve will be given to each group, then I'll take some other woman.

These meetings are held in the room we call the Primary Room. It is now in use each Wednesday P.M. for our prayer meeting and I have packed 54 humans in it but it would hold about ten more easily. It heats up quickly and is very pleasant.

I plan to teach these women all I possibly can about Christ, but I am praying for guidance and want to keep the whole crowd together. Please help me in this line too. I cannot say it is a Bible Class before they begin to come and get interested, because about a quarter of them would not come to listen. There are 16 women in each group and how they smile when I have the interpreter tell them it is their meeting and I want them to have a good time together. As they feel free I hope they will ask me to tell them about things they want to know.

Now I must get this letter in the post office. If the plane stays a few days I may get a chance to add to it, but likely I'll have to take in some of the men, as I am the one who has an extra guest room.

Best wishes to you all and thanks again for your lovely greeting to me.

Ann Barman

P.S. If I haven't made things clear, please do not hesitate to ask for enlightenment. Ann

Gambell, Alaska, January 31, 1941

Dr. Everett B. King,
156 Fifth Avenue,
New York, N.Y.

Dear Doctor King:

We are starting on the second round of the women's meetings and I must report. Each woman seemed to have a very good time and all went well until the last- Group No. Three- when The Widow came. She is elderly and just sat around. The younger women all were eager to play Chinese Checkers and left her. There was not room for here to play because so many women came. I got her placed in a very comfortable porch chair with broad arms, and then gave her three Geographic Magazines to look at, but she did not have her glasses and could not see as much as she might have. I noticed her dark eyes were very bright and her cheeks were red, but I was so busy taking care of babies I paid little attention to those signs.

Last Tuesday when Group No. One met again, Eda, a daughter of the Widow, came early and I asked her if her mother had a good time at her Meeting. Eda's face lengthened and she said, "My mother was very sad when she came home." I, thinking she had not had all the attention she may have wished, said "She could not play the game because there were so many women that day and she forgot her glasses, so she could not enjoy the magazines." Eda seemed quite deaf so I said, "Did she like the story I told of Eve?" After quite a silence Eda said, "That is what made her sad; she will not come again; she did not want to hear anything from the Bible." Eda is a Christian and I talked to her a while about how I feel regarding conditions here, especially with the old ones who will be passing out before long.

Last week two of the strict unbelievers did not come to their meeting but the weather was stormy and very cold, so they may have not felt like facing the storm for just a meeting. Time will tell. The eleven women- a mixed crowd- seemed happy and all of them played the game in comfort because one of the men donated plywood for another board and James, an elder, made it on Monday for us. I had a set of the marbles. As one of the oldtimers left she said "We always have a good time in your house."

An encouraging thing came our way last Wednesday. That is the day we have our mid-week service and Andrew, a very fine native, was to lead. At this time of the year the men are either trapping or hunting every hour they can possibly do so. Andrew had gone out on the ice to hunt seals and had killed one, but it was carried a way around another piece of ice and Andrew could not throw his line and hook in a curve to catch into the seal and bring it to him. So he said to James, who was fishing near him, "I'll leave this because I am to lead the Prayer Meeting and want to be there. If I could wait until the tide changes I'd get this seal but I can't wait today and homeward he trudged.. The room was warm and comfortable and there were 53 waiting for the lesson which Andrew gave and it was good. The others who usually take part by giving a verse or more of Scripture were ready to do their part. After it was over several spoke of the splendid meeting and how Andrew sailed! Later James told me how Andrew left the seal to attend to his meeting. This is encouraging.

January 31, 1941

The men of the Prayer Circle take turns leading the mid-week service and I get a chance the same as the rest. Sometimes when the men are away I have led but lately we decided that the young people of Christian Endeavor should take their turn when the regular leader is away from the village on his appointed date for leading.

Every lesson which I lead I make three copies and give the interpreter one, keep one myself and save the other for the leaders of Savoonga. In this way I feel I am helping both groups all the time.

For years we have used the Intermediate Quarterly for our Sunday School lessons. The natives want to read every word from their Bibles. The lessons this year are different. So we decided that while they listened the interpreter and I would read the lesson from the quarterly. This quarter it is Old Testament lessons and the natives have said they were glad to hear them again and they understand God's plan for the world and people better now. After this is read, the classes go to their places - two over in the new school house; the primary group in the room we use for prayer service at present and the interpreter and I teach the ones left in the main room.

I have been reviewing the Gospel of Luke and have G. Campbell Morgan's fine book to help me out. That has been pleasing to the natives and to me also. Since I came home I have been giving them lessons on the Holy Spirit, using Dr. Walter Wilson's book "Ye Know Him." This has given them a better idea of the Holy Spirit and His work. At present we are taking the names of Christ for the lesson, which comes right after Sunday School, (to save fuel) and I am getting my material from a course of study one of the teachers at the Northwestern Bible School, Minneapolis, Minnesota, gave me. She had worked it out for intermediates, ages 12, 13, 14 years and last Sunday, our third lesson, several spoke of its helpfulness. I have to study to get these lessons but I am enjoying it very much. The natives are getting a good deal of Bible reading, which they like.

For the Week Day Bible Class in school I am using another section of this same course of study and any of the lessons, which they put in their note books, can be used for a Prayer Service lesson. They are enjoying these lessons more than any others I have ever given them.

The Christian Endeavorers go out around the village after their 2:30 meeting and give the Gospel message to some family they choose. Here is the report of one meeting on December 15th:

"We went to Fred's home; he was not there, only his mother and sister were there."

"First we sang some songs. Then I interpreted some verses about God's love toward men. Their mother came close to me, listened to every word that I interpreted. After our lesson we had our prayers and followed by the benediction."

"My heart was filled with gratitude toward God, for He had helped me to translate His words without having hard time. They (mother and sister) said they were glad that we met in their home. We thanked them that they did not reject us."

Estelle Silook, Secretary

The mother is an "old timer" and never comes to church.

Sincerely
Ann Bowman

Gambell, Alaska, February 6, 1941

Dr. E.B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

Yesterday morning when I had finished breakfast I decided I would write to you before I did anything else. Before I had finished my devotional time a half-witted chap came with two boxes one of the trustees had sent over from the store, for a seat in the back of the church. (We stand ~~these~~ boxes up and put a plank across.) The boy said he was very cold, so I asked him to sit by the range and get warm. I knew he came to church regularly, so I asked him how he liked our Sunday lessons. He did not know but asked if I had a Bible I might give him; I did not. I said I had a number of copies of the Gospel of John and he took one of them and began to read it to himself. He sat there about an hour and I finally began to do my chores, as it was getting late and the heater needed oil.

I had just finished the chores and was going to begin my letter to you when in came Clarence, the young man whom I have thought would be an excellent interpreter when Paul stops. Clarence wanted help with the verses he planned to give at Prayer Service in the afternoon. We went over them and hunted up references. Then he asked me for a copy of message I had given two weeks before on the Twenty Third Psalm. I found it and made a copy for him. After visiting a while he went home and it was noon, or nearly that time. I had time to hustle into the meeting room and get the seats arranged before I ate lunch.

Again I was quite settled in my own mind that I'd start the letter to you and before I did, in came Oscar, the man who was to lead the meeting. He had his list of songs and so many do not have the Vesper Chimes that I asked him to choose hymns that are also in another hymnal we have used for the choir. We spent some time getting that part of his service arranged. Then there was one song he did not know, so we practiced that until time to ring the bell for service: 3:30.

The service was a long one, as many were in from their trap line and the storm was so bad they came to service and were prepared to take part in it. I had no sooner got into my quarters when in came Andrew, the trustee I mentioned above, to talk about seats for the church! Of course I was ready to listen to that. He thinks they (the directors of the store) "maybe will order lumber for pews, but not sure yet." He stayed until after six o'clock. I hustled to get my dinner ready and just as I was going to sit down to eat in came Mrs. Daugherty and said "I am so sick and tired of school and the crowd over there and the noise, I just had to come over here for a rest." It was bath night for a certain group and they were making a lot of racket which, after a full day of noise and teaching, was too much for her.

She had brought over a copy of the Reader's Digest to read an article to me which she has especially enjoyed. She read it while I ate and then when I came to the dessert she joined me and as we were eating the last of it, in came Miss Leake, who said she was a bit lonesome and she had some radio news to tell me. Well, you know what three women would naturally do- talk, talk and laugh. Mrs. Daugherty and I were knitting

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so, as Miss Leake had not read the Digest article, we suggested she read it to us and thus all three get it again. After an hour she went home and Mrs. Daugherty left about 9:30- half an hour before lights are turned out each night.

The first caller this morning just arrived- Oscar- to fill the oil tank and that will take him about an hour. I hope no one else feels an urge to call for awhile.

My first two years here I lived on the east side of the house, in the room we now use for small meetings, and it was very cold. I moved to this side as it is well covered by snow most all winter and of course is warmer. I had no trouble keeping warm here and nothing ever froze in the cupboards because the school rooms were kept warm day and night five days a week. We used the main room on Wednesday for our mid-week service as it was warm and comfortable. The Government furnished all the oil, except what we used on Sunday.

Last year the school was held in the primary room up to the new year, then the new school building was used and Miss Komedal kept writing about these rooms being so cold and uncomfortable; I could not understand as I had been so comfortable in them. She said food in the cupboards froze and I wondered how that could be. Well, now I know.

Now I am asking you to get some sort of insulation for the two church rooms. If they are warmer mine will be also. When Mr. Youel was here he said the two storm sheds - both new since I came- should be ceiled (should this word be sealed?) up. The south shed at my entrance door is boarded up part way with lumber that came in the case of the last organ.

If we have insulation, the lumber that is now in those two rooms will be good to finish the storm sheds and we think enough for the two with some left over for the west hall way, thus saving money there.

The new school house is insulated with balsam wool, which Mr. Daugherty said is very good and not expensive. The studs in these two rooms are two feet apart, the men think.

I have written to a friend in Seattle to find out how much a new organ and a reconditioned one each cost and when I know that I can tell you how much money I'll have left for ply-wood which we need so much. I hope next month I'll be able to let you know about this. The money that was given to me as personal gifts and that which I earned speaking and all that has been turned over for the work here I have kept in the bank until I was certain what I wanted to use it for. Now I know.

The first buildings up here were not insulated. I have had blocks of snow put around the west and south sides of my quarters this last month because that would help a good deal to warm this place. If we get the building insulated we can save on fuel in the years to come. In December and January I used three drums of oil and if this weather keeps up I'll probably use that amount in this month and next.

In December I had two young school boys come here one Saturday and lay paper between the 2 by sixes to keep the wind from blowing down in to the church room; then we weighted that down by paper cartons which we opened and laid flat. When we had sacks (coal) we put them on top and that made a big difference in the temperature of the main room.

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This month I had a man put a ceiling in the west hall, using box boards. The teachers left two large pieces of plywood which they had used for blackboards when here; they were used in December in this same west hall to make the bath room warmer.

I am trying in every way to save the Board expense and that is one reason why I was the wreck I was in 1939-40. My salary was not large enough to allow me to hire work done, so I did everything I could myself. My food and insurance took \$465 each year from the salary. I have tithed for years; You can see what I had left for paying helpers, when I was getting fifty dollars a month. I am more than grateful for the extra gift this year.

The gifts that I referred to came from friends who knew I need a new organ so they sent them for that purpose; others sent for whatever I needed; some for "the work" and I have used some of it for the communion set and hymn rack. The rest is drawing interest.

I wish you would come here and make us a visit. In the summer you could fly to Nome and come here on a government cutter for three dollars a day. The Spencer, a large cutter, usually comes here in August and goes to Barrow and back that month. When you are ready to come you could find out how ~~you~~ to get here by communication with Commander F.A. Zeusler, Ketchikan, Alaska, as he is in charge of the Coast Guard Cutters in Alaska.

Last evening Andrew said "If we can get this building insulated, and pews, then it will last us a long time yet."

I asked Miss Leake if she would board me when I go to Savoonga in March and she is thinking about it. She is a Catholic and she may be criticized if she is too kind to a Presbyterian worker. If she won't take me, then I'll try to get the teachers to board me; there are only these two places where I could possibly stay in Savoonga.

I have written to Mrs. King, thinking you could not possibly endure another letter from me this month. We have been having a wild blizzard since Sunday so no plane could come. It has been very cold too- 13 below one night with a hard wind.

Sincerely yours,

Ann Bowman

Gambell, Alaska, March 3, 1941

Doctor Everett B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

Your letters of December 17th and January 21st came to me the 13th of February and of course I was glad to hear from you.

I do not know what Mr. Youel recommended for here but I certainly would like to have some sort of insulation. I wrote about that last month. I know Mr. Youel wanted the storm sheds boarded up, sides and ceiling, and the men say there will be plenty of lumber from the two church rooms for that.

I did not hear from the friend whom I asked to inquire of Sherman, Clay Company about the organ but I am quite certain I'll have enough money to pay for the ply wood.

Mr. Daugherty says the plywood should be $3/8$ " waterproofed glue, which is thicker than what the natives have been using and being waterproofed it won't shrink.

The large room is 35 feet by 22 with 8 foot walls and I am not allowing for windows or doors. We want to cover the doors with the plywood, so the room will look better. The pieces we have left over will take care of a vestibule between my quarters and the church part.

The other room, which we use for all small meetings, is 21 X 15 X 8. There is an alcove off this room which the pieces will cover. This room is covered with wall board and we intend to put that upstairs in a small room between the other three rooms. The wall board on the ceiling we want remove.

With the ply wood and insulation we'll need nails which can be driven thru the board if we ever build a new church here. We'll also need moulding for the finish up near the ceiling of both rooms. We expect to use the same base boards we have now in both rooms.

Last month when I wrote it looked as tho the Native Store directors were going to furnish the lumber for seats but the one who talked with me about it took the matter up with Mr. Daugherty and had him figure the amount of lumber they would need. It was so much, even without the pew ends, that they took the matter up with the Council, which now had the disposal of the Community Fund and the unbelievers objected to using that money for the church. So there it stands.

Personally, I think we should have metal seats, so each person will be able to sit in just one seat instead of occupying half a pew with his legs from waist down. They sit on the floor in their homes, with their feet straight out in front of them. After sitting in

March 3, 1941

church for a short time, they get tired and swing around and take up all a pew they can. Lately we have been so crowded in there I can't spread out.

One of the natives who has gone to Nome and saw the hymn rack on the back of the pews is determined to have that same thing here. We have session meeting tomorrow evening and I shall try to convince them they should buy lumber enough to fill in the spaces where we have boxes and planks on top of boxes, and let the rest go until another year. If we can fill in the spaces with a good seat then we can seat more people comfortably in the room we have.

Eskimo men feel very superior to the rest of humanity so they always sit in a group by themselves. The women sit in a huddle at some distance. We took time one day this winter to figure on the seating. We decided we should have a low partition thru the middle of the room, with an aisle each side of the room, thus doing away with the end of each pew and giving us a bit more room. The partition would separate the goats from the sheep in our congregation, and bring happiness to all.

I neglected to give you the size of the storm shed: it is 22 X 7 and the wall is 5½ feet high. This is the new part of the building and it is very well built. The studs all over are 22 inches apart.

The whole building was shingled just a few years ago and the cans of stain were labeled "Brown" but turned out to be shade our Wisconsin jails and depots were always stained. The nurse says she likes it. Anyway it is on the house and will last for some time so we need not think of any other stain yet. As you are not from Wisconsin, the color is maroon.

Yesterday was a very cold, windy day but there were 160 out for Sunday School- 38 in the beginners class- and 98 for the Afternoon Service, which follows S.S. so we will save fuel. Friday the 23rd the weather was very windy and cold but 145 people came to church for the World Day of Prayer Service. With our present way of seating them, they were more like raisins in a box than like humans. Every chair, box and board were called into service and the room was comfortably warm, so I think no one minded the way they were packed in.

I hope I have answered your questions so you'll have a better idea of things up here in Eskimo-land. It is all different here than anywhere else I have been, but I like it very much, even so.

I am enclosing my food list. When I came here there were four drums of fuel oil, because Miss Komedal was not here during the summer. That made 29 drums of oil. The last three months I've used three a month and this month and maybe April I'll use the same. So I think you better send in at least 25 drums this year.

Four tons of coal should be enough. Please send one sack of cement. We are going to make an outside chimney for the church room. We have the cement blocks for that.

The teachers use a drum a day and about three weeks ago they asked me if I'd have any to spare, as they had only 38 left. I have been turning my living room heat off when there was a fire in either of the other rooms, to save fuel. I had told the nurse if I could, I'd lend her oil when she needed it. She had been getting hers from the teachers. Her drums were all left at Savoonga instead of here.

Sincerely yours,

Anna Bannan

March 4, 1941

We had a session meeting this afternoon and I suggested that each family be taxed one dollar and we buy lumber and make seats in the church room etc. I think that \$40 would be enough, as the men will donate their work, but Andrew, the head trustee, thinks it won't be enough. They agreed to try to put this over. If they do, will the Board consider it money paid into the Board or not?

Two boat crews went out hunting yesterday and did not come back by evening, so the electric lights were left on all night. We have a beacon light here. This morning the ice on the west side, where they had hunted yesterday, was all closed in again and some pressure ridges had been formed in the night. By nine o'clock several men hitched up the dogs and started south looking for the fourteen men. In an hour or so some one returned and told us they had found one crew and all were safe. We have all watched and prayed the rest of the day and while we were praying at the close of the session meeting, in came a young man to tell his brother the men were on their way home and all were safe. The weather turned very cold and they were out all night. One boy got his feet frozen and another his face. Some others did not have on good fur clothing and must have suffered. The men took extra fur clothing on their sleds this morning, so the men might put them on to ride home. Everyone was pretty sober all this day but most of the men are Christians and possibly this experience was a time of testing for all of them. We are very thankful they are home here and safe.

List of Missionary - Teachers at Gambell, St. Lawrence Id., Alaska

1896-	Mr. and Mrs. Vene C. Gambell
189 -	Mr. Wm. Doty
1900-1901	P.H.J. Lerrigo, M.D.
1901-1906	Edgar Omer Campbell, M.D.
1906-1907	" " " on leave
1907-1910	E.O. Campbell and Miss Anna C. Anderson
1910-1911	" " and Louise Kellogg Campbell
1911-1912	Anna C. Anderson and Theoline Ingwaldsen
1912-1913	J.W. Reed, M.D. and Cora B. Hawk
1913-1915	John F. and Mary G. Coffin
1915-1916	John F. Coffin and Alfred V. Godsave, Hazel Godsave
1916-1918	Jean and Elizabeth Dupertius
1918-1919	Mr. and Mrs. Dooley *
1919-1920	
1920-1921	Farrar and June Burn
1921-1923	No school
1923-1924	Harriet O. Nickerson and Rev. Nickerson
1924-1929	Samuel P. and Mrs. Hazel Troutman
1930-1936	N. Leighton and Gladys Smith (Mrs. Smith's sister, Josephine Bjornson, was here one year and taught Sunday School) She has taught several times in our Mission schools and the Bd. paid her, for her work here. 1930, '32.
1936-1938	T.P. and Lenore Hinckley

* Dooley was the one who tore out the lumber of three rooms upstairs and burned it and was going to move the whole building somewhere else on the island.

Idonore.

Will give Presbyterian for the
world's Fair too my self.

Mark & Lester

meaning (I, Lester an unbeliever) wants to give toward
the World Day of Prayer collection). Mark is a church member.
210.

I am now happy
about the new teacher
religion school.
I am now going to
work to be a
best of me trouble
caused by a man which
I am now
I want to know that
by a friend of the school
I am now going to
be a good girl for
the new school, praying
for Matilda Calver.
Because in my thought
she was good girl.

Cause your Christ
is biggest of all.
Please write me by
next time
Yours truly Dan Henry

Gambell, Alaska, April 5, 1941

Dr. Everett B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

Today I have mailed you a box of ivory which the natives have given instead of money this year for the World Day of Prayer contribution. The native store has had to get supplies from Nome and there is not much money at present in the store here, so one of the directors suggested they send ivory. A few have given money, which is barter coin, so I am taking what they have given and adding to it and Mrs. Stewart will send you a check for ten dollars.

2 letter openers - seal, whale, .80 each	1.60
6 buttons	1.20
✓ 12 letter openers - with seals etc. .65 ea	7.80
4 book marks .50 ea	2.00
✓ 1 paper weight, three birds on slab	2.50
✓ 1 bear head, weight,	2.00
✓ 1 " " on slab	2.50
1 large goose	.60
	<u>20.20</u>
Cash ten dollars, to be sent by check	10.00 ✓

Monday 7th I had this much written Saturday when we expected the mail plane over, then we got word the trip was canceled so I got busy doing other things.

There is more ivory here but I won't send it until all the natives have contributed.

A bomber that has been at Nome most of the winter has been expected over here since last December. This morning Mr. Daugherty got word that it was leaving Nome at eight o'clock to come here. I had just got my scalp oiled up for a shampoo but I hustled around and got in to a different dress and fixed my hair and house. It was storming here and blowing hard but every other place - even Savoonga - was enjoying fine weather. About nine thirty they got a message stating the bomber had come over and flown all around the island and returned to Nome in one hour. They could see one end of the island as they were flying over this way but this end they could not see and the storm was getting worse. They might come this afternoon if it clears - or tomorrow.

A weather man at Nome, who is connected with the army told Mr. Daugherty the officers who were coming on the bomber wanted to see all the whites on the Island when they come. For some reason which I do not understand, the government people here think the government will take all of us off the island, if there is any danger of war with Japan. They know that the Japanese have been putting gasoline etc. on some of the Aleutian Ids.; burying it. This may not be for publication, but I am telling you so you will know as much about it as I. There were 12 men on the plane this morning and surely it does not take twelve to tell us the news. A while

April 6, 7, 1941

ago they sent word they would stay two or three days here. Miss Leake and I each have an extra room for guests. We think they will not stay over, after they have seen the place and found out what they want to know.

Here is a list of some things I forgot when I made out my other one:

2 sets of castors, medium size, with plate---
 6 pairs hooks and eyes for 2 window screens
 3 panes of glass 14 X 28
 6 " " " 12 X 18

25# stick candy
 2 small earlens { Maca
 24 small phip. in } yeast.
 each earlens

letter of

I do not understand the statement made in your/December 17th, regarding the \$19.10 in excess of my expenses from Seattle to Gambell. I thought I paid everything as I went along, except the express on a box which I sent early and Mr. Gould paid. I presume it is O.K. but I'll simply die of curiosity if its not explained.

I did not receive a letter last month from you and this will probably be our last chance to send mail out until the June cutters come. Last year there were very few over and the teachers think there will be fewer this. *Now we are told there may be another mail in May.*

We have had almost continual storms during March and thus far this month. Everyone is longing for a change in weather. The natives cannot hunt for whale and they have seen some going by, but the wind is too rough for hunting on the sea.

Sincerely yours,

Ann Bannan

April 1 0th

I am sending in this mail the second box of ivory, given for the World Day of Prayer contribution:

2 paper weights .50 each	1.00
2 birds, large size .75 each	1.50
1 small goose	.50
1 small puffin	.40
1 other bird	.40
	<u>3.80</u>

The movies here are 16 m. m. silent.

*April 17 - I am on my way today to Savorge.
 A room has been prepared up stairs in Savorge.
 Am taking nearly 100 # of canned food over for
 myself & the 3 other whites there.
 The other day one of the men listened in to the radio*

and this is what he heard. The battery priest
at Cooper Bay was talking to some one whom
he called "Brother". He said "When you
get over to St. P. Id. you'll find they
have a radio station in each village
and you'll be able to talk to me."

Very cordially -
Jim B -

Jambell, April 7, 1941

Iyaketan is still faithful and his face shows that he now has peace. His own family and some of the others have noticed this.

He told us at the Workers Prayer Service yesterday he had a vision (dream probably: they are great for visions) and he was told to fasten strips of some thing on each of his children, but he said that was an old custom and he would not do it. Then he got the second vision. He was told to put a charm on each child for his safety but Iyaketan refused.

Many of the little children of unbelievers on the Island wear these charms. They fear evil spirits and what-not.

Iyaketan wants to learn to read the Bible. The Elders have promised to go to his home and teach him verses in the Gospel of John and show him where the verses are, and try to help him. He has several children but not one bright one, so he cannot get much help from his own family. He knows the words: God, Jesus, Christ when he sees them.

Logan is one of the best workers in Saravaga. For years he and his step son have trapped and brought hundreds of pelts back to the village. He was not a Christian, and very seldom came to church. His step-son professes to be a Christian but he has worked on Sunday with Logan.

Last week Logan came to the village to visit a few days and hoped to see the bomber. He has stayed with Moses - one of our Elders. Yesterday at the Workers meeting Moses said: "Logan is staying at my home. You know he has never wanted to be a Christian. He'd not pray. Before we ate, this time Logan told us that this winter he never trapped or worked on Sunday. He has kept Sunday: and so has Bobbie. Then he gave the prayer before we ate. Who has

been praying for him?

I said I had been ever since I knew him and I thought Womkon also had Logan on his prayer list. We are praying God for this change in Logan. His wife has been a Christian for some time.

Logan's father is a sorcerer. One day he called on me when I was in Sarong and said "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth." "What does that mean?" We had two small boys along to translate for him and they were afraid of him. No one knows what they said. I urged him to come to Sunday School the next day as we had that verse in our lesson and I'd have a good interpreter to help me. He did not come.

The Women's Clubs seem to be what they want. Only ~~three~~ unbelievers dropped out. The old lady who said she was sorry Eve did what she did has come and seemed to have a happy time.

Some of the men have called and said the meetings were fine because the women had no place to go but to church and the movies. Now they have an afternoon every three weeks together. They all enjoy playing Chinese Checkers and some are playing very well. The men go to the store when they are not busy and chat and enjoy themselves. They hunt in groups and enjoy that too so they are pleased to have the women meet together here.

In March we had a very hard wind which came up after two boat loads of natives (14 men) had gone hunting. The wind was forcing the ice toward shore. The men were out over 24 hours and all night the men who had not gone were walking up and down the coast, the beacon light burned all night. The next morning

- 2 -

Report of Am Barrow, Gambell, Alaska
one of my neighbors - Homer - called to tell
me about their boats not returning. He
said Paul's brother and two sons were in their
boat and he walked all night with Paul,
praying for their safe return. We had a
Womens meeting that day and only seven of
the women came. They were all Christians, and
so we had a prayer for the men.

After the womens meeting, we had lesson
meeting and while we were praying for the
men, a man came in to tell us they were
being lost home by the men who had gone
down the coast that morning with their dog
teams.

The men were frostbitten and a few who had not
been well clothed suffered quite a bit. They
had a serious time but they all knew every
Christian in Gambell would be helping them
by prayer and that meant a lot to them.

So you see we have a good deal for
which we are praising and thanking God
for this spring.

yours in the service of the King -
Am Barrow

Another unbeliever and sinner, Tim Carew - has
returned from his winter camp and told Iyketan
he had always performed some heathen and is now not
his custom each spring. But this spring he did not
do it. He has kept a brother from the church for years.
Last winter the brother made his stand for Christ. Iyketan
is helping Tim Carew.

Two Elders, James and Moses, went to call me Sunday afternoon on an unbetterer. They entered the first room, which we call the cache because it is a store room for all sorts of things and cold. Their host was standing in that room. A white fox pelt hung there too. One of the Elders commented on the fox and asked if he had caught more. The host said that was the only one.

The two men stood a few minutes, then the younger one asked why they had come, to talk about the Gospel, and asked where they were to stay. It was a very cold day and usually the guests are taken into the living room. The host said they would stay in the cache. They had company in the living room. So the younger man picked up an empty box for his companion to sit on and he found some boards which were better to sit on than the ground floor. They talked to their host, and he was kind but not interested. They found out an unbettering woman and her two small grand children were the guests in the living room. The next day the older Elder came to see me about it and he said it seemed to him they were kept out in the cache because their host felt two Christians would completely wreck his ^{seems} trapping, so he would not let them go to the other room. The man is one of the best carvers here but he wanted more fox pelts also. Isn't it all silly!

The four Elders have decided to meet with me each Sunday P. M. after the P. M. meeting and pray for certain people whom they are trying to bring to Christ. We've had the second meeting today.

If you can find a copy of "Friendship Trails" into Alaska, dated 1938, you'll get quite a lot about the work here.

Savonlinna, Nov 24/81

Dear Doctor King:

I came here a week ago today. I did a fine trip but will be glad to return by boat, as it's a long trip by dog team. I brought over about 100^{lb} of food and had to pay for two teams.

I sent a message to you from here last evening. Albert went around and asked the people here who had insulation if they'd give it for the Gornberg Church and all were willing. I'll have Mr. Daugherty figure it and then, when the cutter comes I'll try to get it ^{to} ~~taken over~~ ^{insulation} over.

It is a big disappointment to us all to know we won't get a church here this year. Last spring you asked me what place the Bd. should build a church and I said "Savonlinna is no place for a building there." Mr. Paul asked me the same question and got the same reply. It is very inconvenient to have to stay with the nurse. The teachers have an extra bedroom but they did not want to take me in. There were many reasons: the wife got so nervous when there are others around - they are using the room at times etc. etc. Miss Leake is a dear but she doesn't want me, or anyone else living in her quarters; they are small. Last year before the Connells left (they were teaching here) they made a room upstairs in the school bldg., saying I could use it until the Bd. built here. It's the only place suitable but it is cold, ~~and~~ last hot and dry. I was very cold and I had as good a fire as I could make. The room isn't insulated and it's quite open.

Miss Leake, when I told her of Miss Martin and that she'd be here in the summer, said "Where will she stay? The teachers won't want her. There is no place for her." I replied "Yes, she can stay in C - and I can make here." Then

Miss Heake said "your letter got your friend to buy Wade's house. It is clean, nicely painted, and insulated. The only draw back is that it is right among the ^{other} native homes and there are dogs all around." Wade was a native here who died at Gambell in 1931 and his wife married a Gambell man and so lives there. I went up to see it this morning and suggest that the B.D. rent it this year. I'll try to get a price as soon as I possibly can. Some day or day ^{and take our mail.} ~~later~~ we will go over to Gambell. There is no stove in the house. I have a coal heater I could take over and make manage if I had some sort of a kerosene oil stove to cook on. We could get one from Sears - a two plate affair. ~~see letter 4-11-31~~

I plan to go back to Gambell when navigation opens and if Miss Norton comes in June I'll stay a month with her then either return here or let her come for two months. We can take turns in each place. There is enough work to keep us both busy. But as soon as you can, do send a couple that has had experience with Orientals. A man might be able to do more than I here - if he knows how to handle this class of people. Eskimos treat their women folk like servants - the men "rule the roost." They have listened to me but they do not always do as I want them to.

This is a beautiful day - clear sky and sunshine, with very little wind. There is a lot of snow as far as we can see. The sea is all frozen over here ~~so far as the fjord~~ ^{two angl hunting has not been} good until yesterday, when several seals were caught and a large ogaruk.

Every day a few natives call with their ^{Beale} ~~dearing~~ help and they have a list of the verses & chapters which they wish explained. Yesterday we had 123 at the Prayer Service.

Albert, who is an elder and store manager, told me Mr. Cameron, the teacher, asked him what he would do if the Japanese came and took the Island. He said he told Mr. Cameron, "I only hope they will kill me before I get angry." They all seem to think anger is about the worst thing they could indulge in. morals concern them not.

* Please try to send in ^{savings} ~~three~~ more tons of coal and ship to ~~Gambell~~ ^{Gambell} if Miss Martin comes and stops, as we will have to keep fire in two houses.

The teachers run short of fuel this year and have not had school the coldest days, and have heated their living room ^{with} an electric heater, which was small and didn't help a lot.

April 27 - * Never mind my request for coal.

The native store has to order a few more things so I asked Albert to add 3 more tons of coal for the mission. It will come here and if I do not need it - the store will keep it to sell. They usually are short of coal before a ship gets in.

In my last letter I wrote the natives as Gambell decided to donate enough lumber for 5 or 7 pews. Will make the other seats do. We rearranged the seats in church the night before I left here and when the lumber comes will take out the pews they have been sitting on and put the new pews in.

in their place. I wrote home for the dimensions of the pew in our church which I found very comfortable and good to look at. One of the men sent me a ^{tiny} pew and all dimensions written out. These men say it will be easy to make this step.

Sat. one of the Elders called to say he and a few other men think this room should be fixed up so it will be warmer and to morrow they will get busy, if there is no hunting. He said "you left a good comfortable place to come here and help us; we should do our best to make you comfortable here."

If you could see the timber I left "all set up" and saw the ceiling you'd be certain I'm far from being what I should be. I come of pioneer stock and enjoy my work: it doesn't seem a hardship to be here. The Lord is merciful in keeping us ^{all} busy we have no time to stew and fuss about things which we can't change.

My letters always are dis-jointed but there are so many interruptions it's hard to think straight. One week before I came here I kept track of my daily callers, and there were 97 that week, ^{not} counting 21 women ~~and~~ of two groups that met during that time.

Thanks for your offer to help me by sending material for my lessons. There are several others who send me booklets and magazines. I get a lot more than I can read, so pass on what I think will help the natives. Some time ~~please~~ please send us

some truths which are not too
hard to understand.

Thanks for attending to our S. S.
material and papers. We all like the
forwards and girls' papers.

Miss Martin will be useful in the
S. S. work. I think the girl who is teaching
the beginners' class of 404 is to be married
before long and some one else will have to
attend to that group. I'd like to have Miss
Martin teach another Eskimo girl to take
that class. The little lady does not know
much English, so have to have an Eskimo
teacher.

They have a beginners' class here of about
44 and Vera Ringee Keef. is a splendid
teacher. She is so interested in her
class it is a pleasure to be with them
and watch her.

Saturday P. M. the Deacons called
with a note book in which they had
written up each call they have made -
giving the scriptures they translated
and progress etc. It was interesting
and sincere.

Last Sun. I gave some verses on
the Judgment and Book of life.
Remembrance. Albert said "I'm
very glad you gave those verses. Two
of us officers are going up to Collier
and I'm going to translate those verses
to Mrs. Munahlu". She is a sick woman
and has only recently turned to Christ.

He went Thursday and he told me the whole family was interested in him. He told the parents not to drop back into any of their old superstitions and ways because of the two young girls there. He gave them 1 Cor. 3:17 and told about the "mill stone" that should be hung about the neck of one who led innocent child ren the wrong way. Some one should be here with these Saranga natives all the time. That trip was about 40 miles to give the message. It is the second time these natives have gone to teach this woman and to pray with the family. Miss Leake said she is better now.

We went to S. W. Cope Friday. It was a glorious day up to 4 o'clock then a hard wind spoiled the trip back here. We went to see a sick woman there who probably won't live long. She is paralyzed woman and a little 12 year old girl keeps house, takes care of ~~the~~ her mother and two younger women. The sick woman's body is all out of shape. Her married daughter has asked me to give her parents ²⁴ Peter's 2:20, 21, saying "once before they were Christians then they turned back to the old way. I want them to know these two verses. I had the men who took me translate them and we all prayed and talked about the Holy Spirit. I was glad to go there and visit the family. Four families used to live up on top of that cliff but when we got there we found only this one family. It is very hard to move the mother now and she is better off there in their own clean home. The stone (Kerone) I'd like for here is:

No. 18 "Gum, one is going to Sandee

Savonga - April 29.

Dear Doctor King -

Yesterday we had a chance to send mail to Fombell. No planes land here: it's too dangerous. In my haste I neglected to ask you to send the oil ^(Savonga) store and over here instead of to Fombell and we'd better have one 50 gallon drum of kerosene too - also sent here. By spring, oil is scarce at the stores.

I'm sorry to say, I do not remember the kind of pieces of ivory I sent to you which you mention in your letter of March 8th. I've been so short of stationery, I've rarely kept or made copies of my letters - just of a very few - like my food orders. I've sent some ivory to you which was given for the World Day of Prayer collection. You may find what you want in that lot. I sent two packages. I hope so. If not give me an idea what it is. I'll try to get more.

Just as you must think I am
a bit "off", I'm announcing
letter is Number 304, written since
August 29, 1940. No wonder I'm
forgetful!

We just got a radio message
from Marshall of the birth of a new
first baby and the death of the
young mother on the 5th day. No
other news about it. Of course we are
wondering about it. The parents may
have done some of the old superstitions
which caused the death. They are
unbelievers.

Sincerely -

Ann Barnum

I'm glad Miss Martin wants to come
and hope she'll not be sorry
after she finds out how things are.
I hope she'll fit in and enjoy
all that will come her way. I'll
be glad to have her help.

Large box -- Contents

1 white ivory weight with three birds — 2.50
1 dark ivory weight with polar bear head — 2.50
1 white ivory polar bear head — 2.50
1 yellow duck
1 white walrus paper cutter } 2.50
1 white whale paper cutter }
8 small hand carved paper cutters } 2.50
4 large hand carved paper cutters } 2.50
4 ivory paper clips } 2.50
6 ivory buttons — 2.50

Savonoga April 7 to June 10

Report of Ann Bannan 6/25/41

April 17, 1941. Went to Savonoga today. Laurence took me and Harold took 72^{lb} of food. I sent quite a bit of food over earlier by Albert, and Christian literature by Ringeebuk. The weather was perfect but these short sleds are instruments of torture: every bump, and there are a great many in every mile, was hard to endure. But I was warm, which is a lot to be thankful for. Laurence's team was slow so at the ^{last} stop we made, to visit a sick woman at Camp Collier, I was asked to let Harold take me the rest of the way, because he had a faster team. Laurence's pups or young dogs had a lot of hair between their toes and the snow caught in the hair and in time it matted and hurt their feet, so they would put all four feet close together and pull back in their harness until their feet were free of the lumps of snow and ice. Some times this wouldn't work and one dog in particular would begin to limp, then Laurence would throw the anchor and see that it was caught firmly in the snow, and go to attend to the sore feet.

Here the drivers call "Port" and "Starboard" but at least this is what they have in mind to call to the dogs but they really say "Putt" and "Stah" but and the leaders in time "catch-on" and we arrive. The leaders, I think, are really just fine. Harold's pure white leader was splendid and I wondered how he ever trained her to obey so readily. Laurence had two leaders and some times the one not in the lead understood directions quicker than the other. Dogs always remind me of people and I enjoy watching their work. We were on the trail nearly ten hours. They could see us coming to the village for quite a while ^{before we got there} and many were out to greet us as we drove in. The team was halted and the tow line taken from the sled and two or three older boys pushed the sled with me in it, to this

Leake's home. I was fastened into a down-sleeping bag and had some other bundles in it too.

The teachers had prepared a room for me upstairs in the school ^{house} ~~house~~, so all my bags and boxes were taken up there. It was a pleasant place and from the three windows I got a fine view of the mountains and villages. The room was not insulated and it was hard to heat but I did enjoy the view, and it was a good place to receive my callers because it was by itself and we would disturb no one else while there.

The natives come in almost daily to have Bible verses explained. Some come with long lists of verses. One man had so many, we did not get to the end of the list after two evenings of work on them.

22nd. Albert, who ^{does} ~~do~~ most of my interpreting when we have meetings, came today and as we visited he said: "Mr. Cameron asked me what I would do if the Japanese should come here." "I told him I hoped they killed me before I got angry."

23rd. The Women's Prayer Circle met today. There were 15 present. 2 calls.

24th. Prayer Service and 123 present. I made 1 call. Study time with Helen and Sarah.

The teachers showed their movies this evening. They were at King Island - not far from Wales - but poor and their pictures were splendid. We all enjoyed them.

25th. Miss Leake and I each hired a dog team today and went to South West Cape to see Mrs. Harry and the rest of her family. We had excellent dog teams and the drivers were fine too. The day was very fine in the morning. I had never been to S.W. Cape. Before we started one of the women came to me and asked if I'd explain 2 Peter 2: 20 + 21 to her parents - Harry and wife. She said "Once ^{before} they were Christians and they dropped back."

I do not want them to use on that again. Please explain those verses to them, so they'll never have "sad again." I promised I'd do my best. (The mother has been terribly crippled for years. She is quite helpless and lies on her stomach with her knees and arms drawn up close to her body. She can't turn or move without help. There is a boy of 19 or 20, then Nancy, who is 14 and the housekeeper-nurse and Dorothy about 10, Duffy 4 or 5 years old. They were all glad to have us there for a few hours. The men had tea and visited while Miss Leake examined Mrs. Henry and helped Nancy care for her. Then we had a little service and all prayed for each other. I hope my interpreter made clear the verses Helen asked me to give to her parents.

On our way there we stopped at noon to eat the lunch. As my team was ahead, when we stopped, Edward took a large coil of rope from the sled and said, "While we wait, I'll put this extra tow line on." ~~the~~ I had wondered why that rope was brought along. I also wondered why he had to tie it to the sled and carefully ties it over the other tow line at the places where each pair of dogs was fastened to it. After lunch and a little rest in the sun shine, we went on. My first sight of S.W. Cape was a surprise. ~~The~~ ^{it} is about as high as ours on the north side and way up on top are the four homes and buildings of the families that used to live there a few years ago. Now only one family stays on.

Finally we come to the bay and it was quite free of ice. There were some hills and the snow had filled in all winter between them and the bay, so there was a bank of it almost as high as the hill. The dogs knutled into it and the sled sled way around. The driver ran beside the sled, trying to keep it higher up on the bank and not far below was

the big expanse of water. I was wrapped up in a reindeer blanket, with canvas ^{covering} outside and all tied around me and sled. I watched the dogs' feet and saw they did not have any trouble keeping on top of the bank. Edward seemed able to keep the sled from sliding too far down, and I knew why the extra tow line was tied as it was. When we got safely to the other side, I asked if he'd go back a safer way and he said he would. In the house Miss Leake said she was frightened when she saw how my sled was sitting and how Edward was trying to keep it high up, and her driver said it was dangerous: they'd go back farther from the bay.

We left the family about four o'clock and had been making good time when the wind began to blow harder and then the snow was blown and, while the trail was perfect, it was disagreeable to sit in a cramped position and try to keep the extra cover close enough to do some good. Finally, Edward tied the corners of the reindeer blanket over my head and to the sled handle back of me. I was worn out in a very uncomfortable position until we got away into the mountains so the wind did not bother, then he loosened the blanket and I could move my head again. We were returning a different way but I did not see it. (We were twelve hours on that trip, but it was worth it,) I think. I had never been there. The family was glad to see us. (Few go over there, so they must long for human companionship at times.) The children are lovely.

April 20th. Session meeting. The officers decided my room was too cold: they would change the small stove range for a larger heater and do some other things to make it more comfortable for me. I'm still feeling disappointed from my journey.

29th Prayer Service Wednesday with an attendance of 129, about the same as on Sunday. I made 3 calls.

May 5th Sarah has come here today with several different pairs to interpret for us. First she had her mother: then two women and then three more. She is a good interpreter and her baby is the cutest little chap. I like to watch him smile.

May 7th Women's Prayer Circle met in my room and 14 came. I surprised them by serving tea. Removed the communion cups and Miss Lake's oil stove.

May 18th The two interpreters Fred & Irving seemed to have a hard time translating the lessons today. After the services were over, Albert said "Fred got scared and nervous. Those fellows can perform before the people and do things, ^{for fun} but the Lord's work scares them and they make it hard."

May 22nd So many women have come for Bible help, I decided to have a class for them and we meet Thursday P.M. at two o'clock. We are studying Matt. 24. ~~Fourteen~~ women come. (One is an ant and out atheist, so I was surprised to see her there with a Bible. She seemed interested.) At the end of the meeting two young women thanked me for choosing that chapter, as they had long wanted it explained. We took the first 14 verses. (After the meeting, Vera, a fine young girl whom I think is truly converted, called and said she thought she'd like to go to an invalid's home and translate our lesson to her. Then the husband of the atheist came and said his wife didn't understand the lesson very well. So Vera offered to go over it again with her in Eskimo. Both the women to whom she went thanked her for coming and said they were very glad to know those verses better. Three calls. Vera will give the lessons to them each week.

May 24th The usual week-day Bible Class in school. Only girls come as the boys have a class in evening.

coming and Friday is the only day I can
have the class as the teachers do not want to
skip any other class period than the last hour
of Friday P.M. The girls are interested. Hereafter
I'll have them come to my room for this class.

May 26th I've decided to take a native home here
that has been insulated and also given two coats
of paint. The owner is now married to a Gambell
man and they won't be apt to ever go to Saumya
to live. It isn't right to have to impose on the
nurse each time I go there to work. This time I
ate with her but furnished my share of the food.
Two girls offered to help me clean the house so
Monday we went there about one o'clock. I had
borrowed a one burner Nesca kerosene stove to
heat water on and a pail and scrub brush,
soap, and cleaning cloths. The girls had been
offered another oil stove and two more pails
and brush. We worked all afternoon and
did not seem to accomplish much.

The sister of the owner came with three of
her daughters and they carried away all their
belongings.

28th Can't do much more at the house until some
one shovels out the two storm sheds. They are
full of old clothing, implements of all sorts,
reindeer skins, fish skins, blubber and
what not.

29th Four men came to my house and worked all
day. They put up a stove they made of a third
of an oil drum, so I could get the house
dried out. One man repaired a cupboard and
another changed the shelves of a small book case so
I can get more books in it. Fred shoveled
out the storm sheds. First he'd fill a large
box and haul it to the ice and dump it, but
after a few trips he hitled up the dogs and
finally finished the job. I now wonder how there

can still be Eskimos to have tuberculosis. Four persons who have lived in this house have all died of T.B. and the owner has it.

18 women met this P.M. for Bible study.

5th - Week Day Bible Class. I served tea to them after our lesson. Loris Smith came and scrubbed the living room floor and he did a good job. I built a fire in the camp stove to get the floor dried.

June 2 - 2 calls. Walter came down with his long list of verses. After we had looked up a lot of them we come to John 14:1. "Let not your heart be troubled" etc. Walter said "My little daughter Gloria got angry while playing outside and she was quite bad last Saturday. I brought her in the house and I read this verse to her, and talked to her about her troubled heart. I explained this verse was for her. The next day she told me that night she told God about being angry and that she was sorry, and asked God to forgive her before she went to sleep." He noticed at the Prayer meeting that I prayed the natives would get food. Next day they went hunting and got a good lot of meat (walrus, seals, ogyaruk). Walter said to another young man, "Denno's prayer is answered for us today."

3 calls.

June 5th Women's Bible Class. 18 present. This evening at 7:30 I came Vera and her mother + Ellie and asked me to please go over the lesson with them; they had gone to sleep in the afternoon and did not wake up in time to go to the Class with the others. Of course I helped them.

June 6th The Seroniga natives have given ^{to do} \$32.⁰⁰ for the World Day of Prayer collection.

Anna Lagon and Catherine Tooley have painted the moldings and book case, cupboard and two wall shelves cream with the inside a light green. I thanked them and Anna said "Thank you for

wasting me to help you."

June 8th To day we had Sunday School and Church services in the community work shop. The school house, where the meetings have been held for years is all cleaned and painted, so we decided to keep out of it until fall. There were 122 present. A bird sat on a post in front of the ^{open} door and sang nearly all the time we were in service. There were banks of snow every where and in the distance we could see open water in the sea. The sun shone and everyone was happy and at peace. So different from Europe. Nearly every one in the room was sitting on the floor, with feet out straight and no or two children lying across them.

June 9th The mother of a very sick child asked me to have the Elders come to the tent and pray for her son so we went and had the meeting together this morning.

This evening Mrs. Cameron (teacher) Miss Leake nurse, and I met in my room after supper and did up a lot of Christmas gifts which had been sent in last fall but the box was left at Sorovanga instead of here so I could not do any thing about them until I got here. They were exceptionally nice articles but not enough to go around.

June 10th This was a glorious day. Nick & Walter ~~took~~ brought me here in a skin canoe - komatik. They have an out board motor - 24 H.P. and we just glided home in 4 hours and a half. We went direct from Sorovanga here, missing Temearis camp. When I got here I thought I was at Tim's and said I'd not go ashore, so they, thinking I must be very tired began hauling the boat and me ashore. Finally, I got out and was surprised when I saw Gambell village in the distance. They boat me back - free of charge and will pay the boatmen the coat I borrowed. Glad to be home again.

June 25, 1941

Ann Brown

DRAMA: Broadway recently had a fine little play that just couldn't last. It was "Journey To Jerusalem," a story depicting the sufferings of the Jews under Herod Antipas and the young Christ's visit to the doctors in the temple. It couldn't last, on Broadway.

Efforts are being made to make it last for the churches. The play has been screened with the original cast, by Theater-on-Film, an organization which plans to produce four to six stage productions per year. Recorded on 16 mm. film, these plays will be available for schools, churches, charitable and social institutions and the home.

We commend "Journey To Jerusalem," even though we haven't seen the film version. We saw it on the stage; it is a deeply moving thing, performed by real artists. [We have seen it and agree. Ed.]

March 1941

Gambell, Alaska, 6/26/41

Dear Doctor King:

What a long rest you have been having! I have not written to you for a long time, but get comfortable because I am expecting to write a lot.

Last night I wrote up the diary I had kept while over in Savoonga. The annual freighter is now at Savoonga and has our mail on board and will take out to Teller what we have ready. We have no idea when we may have another chance to send out or receive mail this summer.

For years all the Government workers' freight has come on the North Star but now that ship is with the navy on the east coast, and all the freight for the Island is coming on the freighter. Mr. Daugherty last fall had orders from the Office to send out on N. Star a Kohler engine that is not needed here. After he had been informed all the freight was on board the Sutherland, he wired asking ^{on} which Government ship he should send the engine. He was informed there would be no cutter to St. Lawrence Id. this summer; send it on the Sutherland.

I am informed that the last two mails had a good bit addressed to a Catholic Priest, Gambell. We heard about ten days ago that a "Mission" was chartering a plane for here. We tried to find out what mission and who was coming but to date have to continue being eaten up with curiosity. I had hoped it would be Miss Martin but I have not heard from her since the last mail, April 18th. I've asked Mr. Youel to try to get in touch with her, so they may both come together, if they are able to get over.

The Savoonga people will try to send the insulation, 17 or 18 rolls, to us on this freighter. Albert said it was best to send it on the larger ship, as it would be kept in better condition than if put in a native boat. We plan to insulate the church storm shed and both church rooms.

I got back here from Savoonga the 10th of this month and the 16th four men began to build the new chimney on the outside of the church room. That took two days and it is just fine. The cement blocks had been sent in two or three years ago but we did not have cement and managed to get along somehow. Miss Komedal is not the wrecker I am, evidently. We have felt we ought to get as much weight off the upstairs as we possibly can. All the last few years every rain storm dampened the old chimney and the pipes rusted. Now we hope all will be more perfect in this part of the building.

Thursday-19th- five men began to tear out the lumber inside the church room and it was a hard job but they did it all in one day. We wondered what we would find and I think everybody was surprised and greatly relieved to see the strong, fine studs and braces with no sign of decay or dampness anywhere in that skeleton. Not one bit of paper was found either. Mr. Daugherty came and carefully looked that room all over. The men took five old files and bent one end so it would hook over a board to pull it out from the wall. The other end was left straight but sharpened well and with it they cut the rusty nails and thus released the boards without cracking them.

Friday five more men came and removed the wall board that was over the boards, then the boards and that ^{small} room is built of the same sort of lumber as the larger room. The wall board is to be ~~up~~ put on the small room upstairs and we expect to finish up the three storm sheds with the lumber that has been torn out of the two rooms.

As the men were removing the lumber from the walls of the small room, they found a rock on one of the small pieces of two by four. They told me when the house was built a cutter came here with all the material and the men from it and all the older men they could get in the village built the first section of the mission in one day. There were only two or three hammers in the village, so some of the native men used rocks and some jaw bones of walrus; anything that would drive a nail in its place.

This week Monday one of the trustees told me that it would be wise to put two nails top and base of each stud, as the old time nails were all rusty, so on Tuesday that job was done by two men. Now the place is ready for the insulation.

We have been packed in that church room like raisins in a box; and we've used boxes and boards to sit on. The first four years we had to remove them after each Sunday meeting. Last Saturday we decided, as we had so much good lumber piled up along the sides of the room, which ought to be protected, we would ask the children and women to come first for Sunday School and have the men come at two P.M. In this way we could easily accommodate the people in the seats we had arranged in the middle of the room, leaving enough space at each side, so they would not touch the lumber. Eskimos are fine in being willing to try anything at least once and they all like this arrangement so much we are deciding to make no change for a while.

Mrs. Daugherty comes to one of my services each Sunday morning so I notified her we were giving the Sunday School lesson twice and gave her the time for each meeting. She said she'd rather come to the first one and afterward she said "My! this was a fine meeting; everyone was so quiet and business like." Then Paul, the interpreter said he found it much easier than the Sunday School meeting usually had been; the people were all so quiet. I said "Let's wait until after the next meeting and see how that works out." The men sauntered in and found each one could have a seat with a back to rest against and room enough to spread out a bit and all beamed. There was no trouble in speaking to them, because every one was quiet and there were no crying babies to disturb us. They liked it as well as we had at the earlier service, so I think we will continue giving the Sunday School lesson twice and make it a longer meeting.

My Green Bay church officer's sent me a tiny pew one of them had made as a sample for the men to copy and now the best carpenters are deciding which will make the pews and which put the plywood on the walls. We would like to have a lot of it done before Mr. Youel comes but there will be so much freight all the men, and boys who might work at this, will be busy hauling and helping care for freight for some time.

While at Savoonga, the last of May, when the school rooms had all been cleaned and painted, the Session met and we talked about the natives there buying the material for a church of their own. No one likes having to use the school room (now we are not to use the primary room any more because the older people crowd into the small seats and loosen them from the place they have been fastened) and always the men and boys have to replace everything they have disturbed when they got the room ready for the meeting. The Community there built a very nice work shop and we met there for all our meetings the last three weeks I was there. The material cost them \$400. It is not insulated but they have enough insulation left for a larger room than that one. That small group seemed quite enthusiastic about getting the material. Will the Board be able to help with the freight or anything?

June 26/41

While I was there I kept track of everything the natives did for me and \$30 were given in work- errands and all sorts of things or ways. This was the first chance they have had to give their labor and they seemed glad to do that.

The teachers had saved 11 sacks of coal for me to use and Albert asked me to tell him how many I used, as the church there would pay for them. I then felt I ought to save all I could and I used 7½.

The trip by dog team or boat is ten dollars a trip. I had to take over a lot of food as Miss Leake was getting short. At this time of the year, before the new stock arrives, it is impossible to buy milk, flour or sugar; even soap is scarce and everything else. Both of the stores along in April were almost empty. Gambell had only flour and Savoonga had only sugar- cane at that- so they exchanged and have managed to get along fairly well with the wild birds and sea food they got. I have opened my last can of milk today but the Daughertys still have some and if the freighter does not arrive tomorrow noon, I may borrow of them.

I did not wait to hear from you again about the house I asked to rent. I just cannot impose on Miss Leake again. The Daughertys and I feel that she may be criticised by her priest for sheltering me, so I stayed up in my room most of the time I was in the school building. I'd go down for meals and usually helped get lunch and dinner at six and also helped do the dishes, but I did not linger evenings except when she asked me. One day she suggested that I rent the Wade house and when I looked at it, I decided to clean it and take it. The owner will rent it for whatever we think is the right price. The teachers and Miss Leake think \$5 a month fair. It was a very dirty place but it is well built and will do until we can get something better.

The living room- the only room- is 13 x 15 and has four windows. There is a well built storm shed about 6 x 8 feet, which I had insulated while I was there. The large room was painted the most awful shade of blue, ceiling and walls, with bright red window frames. Miss Leake had a gallon of cream paint and wanted a gallon of white for her dispensary, so I took the cream and bought a gallon from the store for her. One of the men painted the ceiling and the teachers and I had that there would be enough for the whole room but when he finished the ceiling there was so little in the pail I told him to paint the window frames. What was left put two coats of cream on the rather large cupboard and small book case and two sets of wall shelves; all these are painted light green inside. I think the stormshed will make a fine little kitchen. The teacher-Mr. Cameron, said he would have short boards from his shed that was being built and he would pass them on to me to finish up the kitchen. Probably this winter - if the Nesco comes- the large room will be the room that will be used but if Miss Martin manages to get over, she may want use the small room in the spring. I'll exchange with her and let her be here in the spring when there is so much going on- like whaling and the break-up, which comes here earlier than at Savoonga. We are all so sick of ice and snow this spring, it seemed as tho spring or summer would never get here. There is a very large drift right in the center of the village here and the people go there several times a day to get snow to melt.

June 26, 1941

While at Savoonga we heard of the shortage of aluminum in the States and that the women were urged to give up all they could. When I began to dig out the house I found an old teakettle that was useless and one of the men was going to throw it away but I told him we'd better save it to pass on when the cutter came. I didn't know then that we are not to expect one. The Eskimo mayor was helping me that day too and when he heard of the request for aluminum he said "Why, we have a lot of that around the village and we'll be glad to gather it up and send it first chance we get." Last night as the teachers talked by radio the work of collecting was still going on there. Here Mr. Daugherty had a meeting last night and he told what he had heard over the radio and said "You men have been wanting to do something to help, now the Government is asking for old aluminum and this is your chance to do your bit. There are many old outboard motors around the village and other things you do not need or want, bring them to the work shop tomorrow." But not long after the meeting there was a good sized pile of aluminum in front of the shop and tonight it is still larger. They are going to flatten each article as small as possible and pack it so it will be ready when they get a chance to send it out. You see we are still hoping for a cutter during the summer.

Two bombers came early in May and spent five hours over here; we at Savoonga saw them- no heard them pass. In a short time two others came and twelve men also; they stayed a day and the Daughertys had the best time with them. In the first group there was a Major Titus who knew Dr. Griest and corresponds with David Griest. (I see I have misspelled the name, but Doctor is not here to call me for it.) Some of the officers said this is one of five places in Alaska where they can land a bomber and some time this summer we get another call, so we plan to try to keep writing letters so we may send them out each chance we have.

It is always fine to get mail but since September I have had to write 362 letters, counting this one, and of course with everything else, it leaves precious little time for relaxing. Other years 300 letters were about the number written in the whole year. See how time changes even this.

I am enclosing the statement from the store, which I got yesterday. This includes the lighterage for 1940. When Miss Komedal came there was a balance of \$22.12. The store manager said at first she paid for what she got there then one day he told her of the balance the Board had and she began charging things, instead of using the candy and the food to pay for what had been done. Esther is the native girl who did her house work the last few weeks she was here. If you want to take this up with her, the present address is Evelyn Komedal, R.F.D., Winslow, Washington. She has been working in a hospital in Redlands, California during the winter and up to the 16th of June. She is much better; we had a radio message from her last Monday. Now we have a licensed native amateur radio operator, so any time you want to send me a message sent it by mail to Mr. H.T. Ripa, 270 Columbia Street, Astoria, Oregon and he will relay it. The chap just recently got his license and we are all delighted, as we have missed sending our messages and getting replies.

In my return trip here: the men who brought me back did not charge for the trip. I asked the captain to come to the house and I would pay him and he replied "There is no charge; I am glad to do that for you." So I added \$10 to the list of work given. Miss Leake gave me a roll of building paper to cover the blue walls of the house and I tacked it on with the help of a native man then Albert gave a piece of flooring which another man made into four narrow strips to tack at the bottom of the paper. The teachers gave me a gallon of brown paint and I put it on the strips and the

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floor and the result is very pleasing to all of us. The teachers who left Savoonga last fall left me a very nice upholstered chair, which Miss Leake has been keeping for me and it will be put in the house I have been preparing. I have four folding chairs here to take over and a folding cot to sleep on. I sent a message to the missionary society of the Green Bay church to mail me a pair of pillows for the new house. They always say they never know what I need or want.

In some big storm a large quantity of logs of different lengths were washed on shore half way between here and Savoonga and the men have been going there and bringing back as many each trip and they could manage. They tow the longest and put the short ones in the boat. Each piece has a number on it. They think they came from the Yukon. When the logs are on the shore the tractor is used to haul them to the home- the owner of the logs pays for the gasoline used- two gallons an hour and it saves a lot of hard work as the gravel here is very hard to walk thru. Everyone is very thankful for this help, as fuel is hard to find usually and expensive when one has to buy it at the store. here

While I was in Savoonga one of the nicest Eskimo homes burned about 6:30 in the morning and very little was saved from it. They have so seldom had a fire here they just do not know how to act. The young father made a dash, naked, for his uncle's home across the path. Soon his wife followed and both forgot their little boy. The fire started in the room they were sleeping in and the grandfather remembered the baby and ran back for him; and his face and back were badly burned but the child was unharmed. The natives have been helping the family with clothing and everything.

June 28th. I think I have answered all the letters that came from you and now will get busy answering some others. I am enclosing a slip I cut from the March, 1941 Christian Herald and I wonder if we could possibly have this to show here some time. The natives will understand the Bible better if they can see a few fine religious pictures. The machine here is 16 m.m. silent. Thank you for your help at all times and best wishes always to you, Mrs. King and her mother.

Sincerely yours,

P.S. Will you please turn over my report and this letter to Miss Eleanor Mitchell Stothart, Editor, Five Continents, and ask her to choose what she can use for the Semi Annual News Letter for Sept. I am not getting a chance to send out mail again for a long time and there has been too much work everywhere I happen to be to write anything ahead of time. Also this, which I have mentioned before: I turned over the medical work to the teachers in Sept. 1938 because there was just too much for me to do and I thought that was what I should give up- not the spiritual work. It is listed on the calendar as "Christian Nursing among Eskimos" etc.

Christian Herald

Ann Bonnan

I've had to divide what I have written the last three days - sorry -

Ann B.

(over)

Prof. Kellogg has collected a lot
of aluminum to be sent out for
refractory work.

Thus endeth volume 3.

Am B.

September 2, 1941

Dear Friends:

I have been here a year now and I owe so many letters I am sending this in answer to all of them. Please consider it a personal letter. It seems to me there has been more than the usual amount of work to be done.

April 17 I went over to Savoonga and stayed nearly ten weeks. It had been two years since I had been there to work and I was glad to be with that group again. I had a room upstairs in the school house and the people came at all hours of the day with lists of chapters and verses of the Bible they did not understand and wanted help with. One man came twice and stayed an hour or so each time and we did not get through all on his list. They all seemed so earnest it was a pleasure to help them.

Miss Leake and I went over to South West Cape to visit an Eskimo family. We each had a dog team and both were very good and their drivers were, too. The drivers did not have to do much urging because the leaders of each team seemed determined to win the race and hustled us along at a fine rate. My team had three loaders; when one got tired another was put in the lead. The morning was perfect in every way for April but coming back we were in a very bad wind storm for several hours.

There was one family of six at the Cape. The mother is terribly crippled and lies all the time in a knee chest position, helpless. The housekeeper is a girl of fourteen and she has learned to take very good care of her mother and the whole family. Her father and an older brother help her all they can. There are two younger children and they are all very fine looking. Before we left one of the married daughters in Savoonga came to me and said "Miss Bannan I hear you are going to visit my parents. Will you surely explain to them 2 Peter 2:20,21. Years ago they were believers and then went back to the old way. Now they are believers and make them understand those verses. I do not want them to ever slide back again." So after the nurse had examined the mother and helped the little housekeeper my driver, who was an Elder of the church, interpreted for us and we had our little service and those verses were explained.

Here spring comes earlier than at Savoonga. They have more snow there usually and a pressure ridge forms each winter about a mile from shore and the ice stays between the ridge and shore until along in June. We began to wonder if spring or summer would ever get there again. I came home the 10th of June and a dog team took me to the edge of the ice, quite a distance from shore. The next day it all went away.

The 16th of June the directors of our church began to build a chimney on the outside of the church room; as it was the first of that sort they had ever built, it seemed like a hard job but they did it well and everyone is pleased with it. Then they collected old files, the large flat ones, and smoothed one end and sharpened it so the rusty nails could be cut and the boards not split. They bent the other end of the file to hook over the board and pull it off the wall. They took out all the lumber that finished the two church rooms, so when the plywood came on the freighter they would be ready to put it on. The lumber was used to finish up the three storm sheds. The rooms are now insulated and the plywood is on, oiled and varnished, home-made molding has been put in each corner and next to the ceiling, and every church member is very happy.

The men have given their time for all this hard work. I said to one of the trustees one day after a particularly hard day's work, "Won't you be glad when those rooms are in perfect order?" He replied, "Yes, but I am glad to work to make them right." He has been in charge of the work and has asked certain men to do certain kinds of work but he has given days of work himself.

The Estey portable organ came on the freighter and we all like it very much. I wanted a portable so it could be taken into my quarters during the week when the church is cold. Mr. and Mrs. Hinekley, who taught here in 1936-38, chose it for me and then made a gift toward it as they wanted to help us. I wish you could have seen the natives when I told them this. Then Miss Anna Anderson, who taught here four years in the early days, sent the linen for the Communion table. We used it July 21 and when Mr. Youel spoke of this gift some of the people who know her could hardly believe what they were hearing. The Communion set is complete now.

Mr. Youel came the 19th of July and with him came Miss Anna Martin to spend a year here. She taught the last four years in Sheldon Jackson School, Sitka. In April she wrote that she would like to come to the Island and work a year, giving her time. So while I was in Savoonga I got a cabin cleaned and painted for her to live in. The owner of it is now married to one of our natives and she was glad to rent the house, which has been insulated and they say is well built. We are all glad she is to be there to help that group of Christians. When Mr. Youel was there he baptized some of the families that had been in camp last year and now every native belonging to that village is baptized. They are happy to have Miss Martin with them and she is happy to be there and seems to be enjoying herself very much.

We've had to furnish the cabin - Manse-Cabin, Mr. Youel named it. It has been interesting to find in the mission boxes the many things we needed for that place and when she was ready to go there to stay, a boat from Savoonga came over for her and her cargo.

Mr. Youel had been taking Miss Stauffer's place at Wales the six months before he came here in July; she was out in the States for a short vacation. He is to have his home in New York State and do promotion work for our Board. Everyone was glad to have him here again but right after his work was done here most of the native families went to the corral to work caring for the reindeer and were there three weeks, so he did not have much time with the Gambell natives. In this village Mr. Youel baptized fifteen children and seventeen adults. There are still a few here who have not shown any desire to join us. We went to Savoonga and were storm bound a week, and he had many meetings with these natives, and married one couple. The ship came the 3rd of August to take him to Nome. We have had mail twice since April 18.

The 7th, early in the morning, a small boat, "Dorothy", used by the Government, anchored off shore. In the afternoon five men came ashore and called. They had been on this boat since February checking up the crabs, kinds and all about them, and had not been in any white home until they went to the Daugherty's quarters in our school house. They said they were getting homesick. Well, Mr. Daugherty needed a chance to talk with men and they talked steadily for hours. They brought quantities of halibut and gave us all we would take, and then passed on the rest to the natives who were in the village. Mrs. Daugherty and Neal had gone to camp at the corral so they called on her the next day and she had dinner with them on the boat. It was a grand change for all of us.

They went to Savoonga and visited with all the people there. They had their own little boat with a motor and when they were ready to go to the "Dorothy" the motor balked. The wind was hard and the current was very swift and was carrying them to the reef when they cast anchor and decided to try to get their motor to work. While they were working out came a native boat with some men to see if they could help. After a bit they went back to the village and brought out more men and got the Dorothy's motor working and then escorted the visitors to their boat. The next day, by radio, the visitors told Mr. Daugherty they thought that was the very kindest thing they had ever had done for them. The native men had gone out hoping to help them and decided if they could not get that motor working they would just stay with them as long as they had to wait.

After the Eskimos heard that there was need of aluminum for defense work, they began to collect every bit they could find and both villages contributed a good deal, which is now ready to be taken out the first chance they have to send it. One of our natives, Tatoowi, has a winter camp at Collier, between here and Savoonga. He had a good deal of aluminum there so he took his family to get it, planning to stay a few days. While he was there his son, Johnnie, was drowned and he and his wife are trying to be very brave. He said to me, "I am so glad this did not come while we were unbelievers; that would have been very bad."

So many ask if any defense work has been done here. There has been none. Every few days bombers fly over and around the island. We all rush out when we hear them and watch as long as they are in sight. We have all been busy and happy. It is so peaceful here it is hard to realize that war and terror are elsewhere and when we hear the radio news we are very thankful for our blessed peace, quietness and security.

There are so many children attending school now, I have been asked to let the teachers use the old primary room again for the beginners. Miss Panigee teaches them and there are twenty-seven children. Mrs. Daugherty said it is much easier now since the younger children are by themselves. One afternoon each week I am to have the women meet in that room as they did last winter. I often wondered what the women got out of the meetings but this spring some of the men told me they were very glad I had the meetings for the women. The men go trapping and hunting in groups and they also go to their store and visit; the women stay home and had only church to go to until the club was started. Most of them left their children with some neighbor when they came to the meeting, so they really had a change and rest.

We took up a collection this summer and soon the men will begin making pews for church. We expect to have eight made this fall and hope next year to finish the job. Green Bay church friends sent us a sample pew with dimensions to help us.

I have been very well all the year. The mission building is now in much better condition than it has ever been and we are all very happy and satisfied to have it so. We are to have mail again this winter.

Many good wishes for you all go with this.

As ever,

ANN BANNAN

Gambell, Alaska, September 18, 1941.

Dr. Everett B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

When the church room last June was so full of lumber that had been torn off the walls of both rooms, we decided we would have room for only half of the congregation at a time. Such as I disliked dividing the group this way, I think now it works out much better than the other way.

Sunday morning at ten o'clock the beginners and first graders all meet in the old primary room where we have the opening exercises. Before they met at the same time the adults met and could not sing because they would disturb their parents in the main room. Miss Komedal had taught them some songs and they are learning others and every one is enjoying this. It also helps them to relax and enjoy the lesson later on. When the singing is over, another girl takes the girls into the main room and teaches them the lesson. When I was in Savoonga this spring the teacher could not manage the forty youngsters and one of the Elders went to her class each morning and helped keep order, missing his own lesson in with the adults. Now he comes once in a while and smiles happily "because those children sing so well." He has spread such a good report the other men want to have a chance to listen to this group sing.

At eleven o'clock the boys and girls, of two other classes that have met in the school house for over a year, and all the women come for their lesson. The small children belonging to the Cradle Roll are taken into the primary room and another girl, Gracie Lawrence, teaches them and tells them the lesson and keeps them happy and quiet. A week ago I was disturbed by one of the three year olds yodeling and doing a pretty good job of it. A girl went to Gracie's class and helped Archie to understand he was in God's house and should not be so entertaining. Last Sunday he was just perfect. Gracie had fourteen children and they were like a flock of little lambs.

The women are free to listen and they know they are near enough to the children in the other room to quickly come to aid if necessary, so they settle down and listen and when there are songs to sing they take part. It does my heart much good to see some of them leaning forward, listening eagerly. They all have a chance to sit in the seats with back rest now; before the men had those seats, as St. Lawrence Island is a man's territory; women not considered. After our opening exercises in this room, the two teachers take their classes over to the school house and give the lesson.

At two in the afternoon the men and older boys, who are in no other class, meet for their lesson and it is a quiet, well ordered meeting. As no one cares how much time is put on a lesson, we take longer with the men's lesson than with the others, reading

September 18, 1941.

extra references. There is a decided change and the men and women have told me they like it much better than the old way. The interpreter and I also like it better. Mrs. Daugherty comes to the women's meeting and she used to come to our second meeting, which took the place of a sermon; she likes this way best.

After the men's meeting the young group comes in for Christian Endeavor; the only meeting of the day in which we do not give the same Sunday School lesson. The attendance has been very good at all classes on Sunday and lately the mid-week prayer meeting has been well attended.

When I was asked to let the teachers use our old primary room, I said I'd want the use of the room on Tuesday for the women's club and we thought some arrangement could be made in one of the other rooms at school for these small children for one hour that afternoon. I had been having the last hour on Friday afternoon for my Bible Study class. There has been so much to do this month, to get the house in order here and mission boxes unpacked and their contents stored, I could not start the Bible Class. Last week I was told that if I had Tuesday afternoon, which would break up their schedule for that afternoon, they could not let me have Friday afternoon for Bible Study as they would have to study right thru that day. Mr. Daugherty said I might have the class on Friday after school, but Mrs. Daugherty and I know it would be almost impossible to hold that large group (36 last year) an hour after they were thru with the regular school work.

I think I'd like to try doing extra work with the Christian Endeavor group this year and drop the week-day Bible class. I had never done C.E. work until last year. Mr. Youel and Miss Martin talked about it; what was done at Wales and at Sheldon Jackson School and believe this is the work I should attempt this year.

We have quite a number of boys who are members of the church but they just run loose and seem irresponsible, with nothing definite to do in church. Possibly, with a live Membership Committee, we may get them interested and working in C.E. I want to try it anyway.

I am thinking of rearranging the women in the three clubs and get the Christians together and when those two groups meet have a devotional time before we turn to the social. There will be one group of unbelievers or those who show little interest, and they can have something else first. Some would not come near if they think they might get Bible teaching. There are enough missionary stories they can be told which should interest them.

I hope all these changes will meet with your approval and I shall be glad to have any help you can give me.

Sincerely yours,

John B. King

Gambell, Alaska, October 14, 1941

Dr. E. B. King
156 Fifth Avenue
New York, N.Y.

Dear Doctor King:

We have another convert and I am so happy I must report at once. For seven years we have been praying for all the unbelievers on the Island. Many have come to Christ but not all. Last Tuesday we had a joint meeting of the church officers and one of the men reported being called to go to A-paa-ta's home to talk with him. Apaata is an old man, blind in one eye and he is dominated by his two younger brothers who are athletes. It seems a day or so before, Apaata's good eye failed him and he was distressed spiritually as well as physically and mentally. He knew the precious sea lion skull and old whale harpoon which he had kept to safe guard him for years and "take care of him when he left this world" were absolutely useless, as far as protection is concerned. He wanted Walunga to pray for him and explain the Bible and salvation.

Walunga was a sorcerer before he became converted several years ago; I think he must have been considered a good one as he was earning lots of money by that and now he is often called by the old people when they decide they want spiritual help.

Apaata told Walunga he was just miserable; losing the sight of the good eye caused him to think maybe he was going to pass on and he knew he was not in the Right Way. Walunga had talked with him and prayed and explained the way of salvation, but all the time he felt he should have called the elders, as that is their special work. But Apaata insisted on having Walunga's help, so smilingly Walunga told us at the meeting.

I said when one is physically ill, he wants the doctor whom he has the most faith in and likely Apaata considered Walunga his best doctor to lead Him to faith in Christ. I suggested he keep on going to the old man but to take one of the elders with him and explain to Apaata he wanted to bring another to help Apaata understand.

Wednesday morning Walunga asked Samuel Irrigoo and Peter Ok-nell-o, a deacon, to go with him and they came to prayer meeting that evening full of wonder and praise for the work of the Holy Spirit, as they saw it. The first thing Apaata wanted was to know how to get rid of that skull and harpoon; they just had to be done away with. He had no faith in them and wanted them out of sight. They agreed with him and later when no one but his wife was with him he destroyed them and several other things he had been counting on for help.

The men gave him all the help they could and prayed with him and left him praying and happy. They all say he is truly born again and he says that too.

October 14, 1941

Sunday morning he sent me two small ivory charms which some sorcerer years ago had given him to keep on his belt for protection. He asked the man who brot them to tell me to keep them; he was thru with them.

I went up Thursday morning and told him how happy we all were to know he was born again and he said "I want you all to pray for me and help me." I told him we had agreed to do that at Prayer Meeting and that from now on all the Christians would pray for him and come to talk with him. He said "GOOD!"

Months ago I ordered a new sort of ear trumpet which a very deaf home friend of mine has and finds just right for her needs. Now we are praying that it will be beneficial when it arrives on the next cutter. It is very light and he can carry it in his pocket when he gets a round. He wants to come to church but he cannot hear a word that is not shouted into his ear, so we told him to stay at home until the ear help arrives.

He told the men that last spring, after his daughter passed on, he wanted to join the Christians but his two brothers insisted on him worshi-pp-ing with them again for good whaling and hunting. He said "But I did nothing but sit and watch them; I did not do one thing about that worship and now I am thru."

Yesterday as I was working on the monthly re-port I stopped to thank and praise God for His work here and soon after in came Apaata's very nice wife with a present for me, sent by Apaata "because he is so happy and thankful for the Christians' help and that he is sure he is 'A new man in Christ.'"

I told her I was thinking of going to Nome, if the cutter will go back there, to have some dental work done. She had her interpreter repeat what I said and then she asked "Will you come back here from there?" I nodded my head yes, and she said, thru the interpreter, "I am glad; we would feel like orphans if you left us." It did my foolish heart much good to hear "them kind words."

I have two splendid young women teaching the two classes that meet Sunday morning in the school house. About a month ago they came to me and reported that one of the older boys disturbed the older girl's class; she could do nothing with him. As this is a men's world and the women are not considered or allowed to speak up at home or any where, I told the girls I'd take it up with one of the men and see what he could do.

The next Sunday Andrew, a trustee, went to one class and he got another man to go to the other room and all was well, so well, in fact, he seemed to think it unnecessary to go again. After the Men's Sunday school class, about twenty five of them who seem the most interested in Christianity, stay to pray together. When they met I told them what the girls had reported and suggested that each Sunday, until the boys changed, two of those men were to visit those classes in the school house and keep order. I did not know which boys were making the trouble but they belonged to some of that group of men and it was most un-Christian for them to disturb a meeting so that those who wished to hear and learn were unable to do so. Some of the men were quite stirred up and I

Dr. E.B.King, -3-

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think all will soon be in good order. Estelle and Elizabeth are so fine and sincere, I want them to keep on teaching.

Last Sunday we had our first meeting of the Christian Endeavor since it was re-organized and, strange to say, it was the turn of one of our "queer" young chaps to lead. To date the teachers and I had not found one thing that seemed to interest him in the least. I wondered just how he would take charge of that meeting, and I asked the president to ask Willis to come to my house early in the week to go over the selections that were to be used. He came the next afternoon from school and seemed serious; on Friday afternoon he came again and asked about some of the things he had not understood. Sunday afternoon, after all the other meetings of the day were over, that group met and Willis had chosen a chum of his to lead the singing and he had given the selections to those whom he wanted to help and the meeting went very nicely and he did his part very well. I watched his sister, Elizabeth, and she was beaming, so we feel possibly he is turning-right-about and will go forward instead of being the pest he has been.

No boat has gone between the villages since Miss Martin left here along in August, so we have not had communication except by radio, when the teachers talk and give just the important things.

We rather expect no plane mail this winter except as the bombers come over. It seems that the bids were made for carrying mail in August and the price was raised one hundred dollars a trip, which may be too high and with the army and navy planes flying around so often, the mail can be delivered and taken by them, even though at irregular times.

I suggest you write as you have been doing and I'll do the same so when we get a chance we will have mail to send.

I am sorry you did not get over this summer, because it was quite a trip from New York to Fairbanks and then be disappointed. But next summer will be much better to visit the Island. Last summer was hectic with all the confusion and hard work and then the long delay caused by the natives being over at the corral three weeks. We have had a lot of rough windy weather when no one dared go by boat. I'm hoping next summer will be perfect in every way for you to come here and for us to welcome you and Mrs. King, as I remember during our ride back to New York from Princeton that she said she was coming too. I'll have the guest room in readiness and food in the larder and the the Eskies and I will be at the shore to greet you.

Sincerely-

Urm Bannan

I have not received the invoice for my supplies yet and if you'll send Mrs. N. J. Stewart, 315 So Green Day, Ws. the amount of the plywood she will pay it. I'd like to get that paid as soon as possible. Twenty dollars was given me for chairs, so add that amount to plywood bill and I'll be "square with the Book. Thank you for straightening me out with the money. I thought that Mrs. Stewart gave me would be charged to me, so I couldn't understand being charged twice. I'm dumb at times.

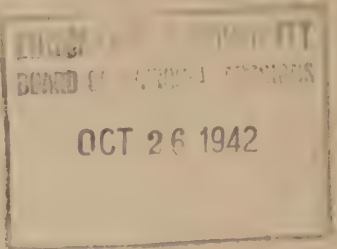
57- Plywood
5-8-20-mail-
Name 74/34

P.S. Oct. 16" We got a message
from Nore this P.M. "mail contract
held to day." So now if the Japanese
can calm themselves so it will be
safe to deliver mail O.K.

AmB.

Box 409, Green Bay, Wisconsin.
October 22, 1941.

Miss Eleanor Balmer
Board of National Missions, Room 601
156 Fifth Avenue
New York, N.Y.



Dear Miss Balmer:

I hope the enclosed will be what you hoped to get: I come of pioneer stock and have enjoyed my experience in that line. ^{and} I had been interested in Alaska for years before I went there. (and, longed to get a chance to go there). I was a stenographer in a law office and did not get a chance to go to missionary meetings to learn about the personnel of a mission station, so did not know stenographers were used in such places.

I cannot remember the time I did not want to get into service of some sort, but did not know how to manage to get a start because I wasn't a teacher or nurse. In 1923, when I was a stenographer in a girls' school in Palo Alto, California, the House Manager came to the office one day and said, "I have found a job for you. You have always wanted to go to Alaska and to get into service. Our Board wants a housekeeper for the hospital at Barrow, Alaska." I put the magazine telling about this on your table in your room."

At noon I hustled over and read the paragraph and later in the day sent my application to the Board. There must be many thousands of Presbyterian women who were better housekeepers than I, but only two of us in the whole United States applied for that position and I was the one whom the Board called. I have been very grateful to the Lord for calling me and for the way He has led and guided me all the way.

On my way up to Barrow I heard a good deal about the superstitions practiced by the natives on St. Lawrence Island. Later, in 1930, I asked Dr. J.A. Montgomery, when the Board opened the Mission on that island, to consider my application. ~~for~~ In 1934, after working at Cape Prince of Wales for five years, I was transferred to the Island.

The natives in Barrow, Wainwright and Wales were nearly all professing Christians. I was surprised my first Sunday at Gambell to find there were six men and less women who professed Christianity or even any interest in it. I remember, that afternoon when I went to call on the teachers, being told "This is a real mission job." It was, I guess, but the natives needed a teacher, as Paul says in Romans 10:13, 14. The Seed sown by the early missionary-teachers soon began to bear fruit and it wasn't very long before I was told, "You tell us nothing different. Dr. Campbell said just what you say about the Bible." They had not been ready for the Message then but the Lord had been preparing them and the work wasn't too discouraging, after the first year.

Miss Eleanor Balmer- 2-

You ask for my first impressions. All I remember now is how badly that whole mission house needed attention; it seemed impossible to ever get it looking like I thought such a house should look. The cutter doctor, whom I had known five years and had often entertained at Wales, went into the house with me and I remember saying, "Isn't this awful? How can I ever make a home out of such a place?" He was surprised in 1937, when he called again, to find it quite presentable. Now the whole place looks much better than it did that year. We are all quite proud of it. My living quarters are in the Mission House too.

I've explained that to Dr. King in a recent letter with the booklet.

The only plan of action I had was to teach the Bible as plainly as I possibly could. They had not had much religious instruction for ten years, so some, at least, were ready to attend all the services for which I could prepare. There was plenty of housework to be done all the time. We bake our own bread and everything else up there. No bakeries.

The natives were so kind and interested in everything, it was a pleasure to try to help them. They seldom tell us very much ~~about~~ about how they feel, unless they are physically sick. (I did the medical work there for four years.) Rarely did any native come in to my quarters and speak of anything I had said during a meeting. I remember one man calling one day to ask me the meaning of Romans 12:1; he wondered about "present your bodies a living sacrifice." He stayed until he understood it and often came in ~~(later)~~ to have me explain other verses. Later he became converted and soon after he began to give ~~me~~ the first fox pelt he got each winter to the Board for the Lord's work, hoping others, thru ~~the~~ mission work, might receive the ^{same} spiritual help he had.

I have written so much to the Board in my letters and monthly reports, I think you could probably get more from them than from this report, as I wrote those things when they were fresh in my mind and now I have forgotten a lot. I've not kept a diary. What I tell the missionary societies is an accumulation of things I have been nineteen years gathering, and little of it has been told me, directly, by the natives. They will come to call and sit for hours at a time, saying, when questioned, "I don't know. Yes. No." I found the best way to learn what I wanted to know was to keep still about it and ask no questions and in time I'd be told what I wanted to hear. Some times it took a long time.

Please add to the account of Rev. Bingle's work last spring: Mr. Bingle held evangelistic meetings during his stay on the Island and groups came to the house to talk things over with him. There were many meetings of the Session, and I think all the people were glad to have him there helping them.

I hope I have answered your questions, which I am glad you listed as you did. I'll try to send the name of the village of Gambell. I think a few years ago it was given in the Mission Prayer Book with the name "Gambell" but I may be mistaken.

Dr. and Mrs. Campbell and Miss Anna Anderson were among the early missionary-teachers. Dr. Lerrigo was there later and Dr. Doty came the year after the Gambells.

If you do not have what you wished for on the subject of Gambell, send another list of questions and I'll get busy.

I'm lucky to be near a typewriter at present.

Sincerely-

Ann Bannan

Gambell, Alaska, November 30, 1941.

Dr. Everett B. King,
156 Fifth Avenue,
New York, N.Y.

Dear Doctor King:

We have not had mail since the 19th of September and we hope each week that the plane will arrive with the several hundred pounds that waits for us at Nome. We have had so many hard storms this month, we lose some sleep.

I am writing this time to tell you more about the rift in our church. I sent a letter telling about the beginning of it, on the Hermes which took our mail out but brought us none in October.

Early this month Walunga came with Robert to interpret for us. Walunga said for a long time he had been thinking that the Sabbath day which God set was the one he wanted to use. I told him if he felt that God led him to make the choice, I had nothing to say against it. I tried to tell him why we worship on the first day of the week, but he did not listen to what I said; he was too determined to make the change. So in time both left the room.

Elizabeth, the daughter of Walunga, was the first one to make the change and Mrs. Daugherty had nothing to do with it, except that she is a very wonderful Christian and Elizabeth had gone to school to her for three years and loved her, as all school girls do love their teachers, and she wanted to be more like Mrs. Daugherty. Elizabeth had asked Mrs. Daugherty why she worshipped on the Sabbath day and she would not tell her, because she did not want to "start anything" in our church. Elizabeth worshipped by herself for two weeks, then she told Mabel, the daughter of Robert, what she was doing and Mabel then made the change, sometime along in June.

Both girls took a Sunday School class in our church, because both were baptized in 1940 and they did good work, as both are born again Christians. When they told me they were worshipping on the seventh day, I said I felt they should do as they felt God led them, but while they were members of our church they ought to worship with us on the first day and they said they would. I also said, ^{I wished} they would talk about it to the others in our church, and both agreed. Well things went quite well for a few weeks. I gave the catechisms to the teachers to use in their classes, and after the first week, these two girls returned and said "What shall we do with those catechisms?" I said, "Why, use them to teach the children." Mabel said, "We can't teach that because we do not believe it; we do not believe what it says about the Sabbath and the state of the dead." So I said, "Well, then you will have to give up your classes; that is the only thing to do. Our Sunday School teachers must teach what we Presbyterians believe." So they turned in the booklets and Elizabeth has not been in church since then, but each Sunday morning Mabel comes to Sunday School and so does Mrs. Daugherty.

Mrs. Daugherty told me that after these girls had kept the Sabbath by themselves, they asked her if she and Mr. Daugherty had any worship; they would like to join them. Mrs. D- said "We have a Sunday School lesson for Neal (their son) but no other service. If you want to meet with us you try." Mabel was very anxious to have her father believe as she does; he was one of the old timers, but a very fine man, whom we all like.

November 30, 1941.

Robert finally told Mabel to keep still and maybe after a year he would think about joining with her. In a very short time he went to the Daughertys and said he had settled it; he was going to worship with them. His wife is not a believer, but she and the children go with him, as she is so jealous of her husband (as all Eskimo women are) she would not let him go without her. The family of course is praying she will change too. She does not come to our church either and Robert never professed anything and has said he did not want to join us. We have all tried to convert him and all have prayed for him and his family.

Elizabeth

I think only Walunga and two of the younger children go to worship with him. He has two wives and they take turns coming to our church. They are all members here. The oldest son, who is married, has not left our group and seems not to want to make the change.

The teachers have their worship in their living room. Mrs. Daugherty told me when this first started - rather when she told me about it in Sept. or early October, that when they are teaching or holding meetings they teach everything else and leave the Sabbath and tithes for the very last things to teach. Here the girls started the Sabbath worship by themselves and a very short time back, they came and asked her about tithes. She told me this last evening, when she called for a few minutes. She said "I just can't understand this; what we usually leave for the very last to teach, has come first and it has all come without any work on my part." I believe her because she is too fine a Christian to do anything underhanded in any way.

I do not mention Mr. Daugherty so often, as he hasn't been a believer very long and she is the leader in that work. He became converted last summer.

also Mr. Somerndike

I have asked you before to try to send a married couple here that has had experience with Orientals and I think that would be the best thing to do. I seem to have failed completely. I know the men would prefer having a man in charge of the mission. Women in Eskimoland are not considered worth much, by the Eskimo men. I cannot tell you how I regret all this change that has been going on. Mrs. Daugherty says it is not my fault but I say it must be, or they would not have wandered off. I am trying to understand it and what I have done or not done to cause it.

Last night Mrs. Daugherty told me that these few converts to their way came a few days ago and said, "Don't you people take up a collection on the Sabbath?" She said they did when they were in the states and they tithed of course here. Then they said, "Why don't you ask us to give money too? Is it because you think we are too poor?" She had never talked to them about a collection. Mabel had a nice piece of cloth put away for her own use; but she took it to the store and sold it and brought a dollar to Mrs. D- for the collection. If all this change is of the Lord it can't be done away with; if not, it won't last.

I regret it so much because, even tho it goes not farther, it causes a rift in our church. The natives say "These are the first people to come and teach a different way than we have been doing." But they don't realize the Daugherties have not taught it except by their daily life; they have not tried to get the people to join them. It is one mess and no doubt about it. I'll pull out any time you send some one else, and in the meantime I'll continue to do my level best with the help of the Lord and Holy Spirit.

Now for something pleasant: We had \$45 for lumber for pews and the men have made ten pews after the pattern sent in by my home church. They are

November 30, 1941.

delighted with them and wish we could get the lumber for some more. The best lumber in the store has been used for these and there will be no more until next summer. We have to get planks for the ends of two pews; we have the lumber for them and that will make twelve, which will help a great deal. We stained them dark oak and the church room looks very much nicer and more as it should with these new pews. I wish you and Mr. Youel might drop in and look the place over, and straighten out the mess we are in.

I am hoping I will get the invoices for my food and the plywood and know how I stand financially.

second

Miss Martin wrote last week- first chance we had to send mail back and forth since she left here last August- that she was very comfortable and the teachers wrote to Miss Leake, who has been here since Sept., that Miss Martin could not do more work if she were paid for it. She has had several funerals which have about used her up lately. She hopes for no more.

I presume she writes regularly to you and you know all about what she is doing etc. I am very glad she got her good radio, as it will be lots of pleasure and help.

Dec. 5th. The plane may come today; we are not certain just now but I'll add a bit to this long letter.

The officers of the church are asking often what to do with the Walunga family, as they seem to want to put them out of the church. I've told them we can do nothing about it; we have to wait until the Moderator comes again. Am I right?

Ever since the church has been organized I've noticed a change in the men who seemed the most spiritually minded. The change was not for good the people were careless and many seemed indifferent. Some who had been very faithful in church attendance stayed away for quite some time. Now that condition is better.

The natives here make a very good impression on strangers and the men on the ships always praise them to the skies because they are friendly and agreeable. I have taught the truth every chance I've had but so few have lived up to the light they have. The other day I was talking with Mrs. Daugherty. I said, "Samuel came to me on Sunday morning before the women's meeting and said he wanted to go to Walunga and tell him what I had said in Prayer Meeting about our reasons for worshipping on the first day of the week instead of the seventh. I did not want him to do that. I told him Walunga had made up his mind weeks ago and I felt it would be best to let the matter drop. The others of our church know why we worship on the first day."

Mrs. Daugherty looked at me and smiled and she said, "I do not know whether I ought to tell you this or not. Walunga came to Frank and said Samuel had come to his house that Sunday afternoon and said, 'We have come to give you the lesson why we worship on the first day of the week. We did not want to come but Miss Bannan made us come. She would not come so we will tell you.'" I gasped as the two who went there are the ones I have regarded upon because I thought them the most spiritually minded. Walunga said to Mr. Daugherty, "I did not think Miss B- would do that." Mr. D- said it did not sound like me and he was sure I had not made the men go to him. Later Elizabeth spoke of this to Mrs. D- and she felt sorry Miss B-

had done that; she did not think Miss D- would keep after her father that way. Ever since last year I've harped on lying, giving the verses on that subject, and I thought some at least were truthful. When an Eskimo is cornered and we try to straighten out trouble that originated by a lie he simply denied all knowledge of it and it has to be dropped. Mrs. D- made me promise I'd not try to run down this lie, as it just can't be done, and I think Mrs. D- should have told me about it.

Of course this change seems to the Daughertys to be guidance from the Lord to their teaching. Instead I feel it is a testing time for us all. Your prayers are needed more than ever, it seems to me.

I hope you will get this by holiday time and that you friends there will have the loveliest Christmas you have ever had and that it will bring you spiritual blessings in abundance.

Very sincerely,

Anna Bannan

P.S. I wrote to Miss Martin some weeks ago asking her to concentrate on teaching why we worship on the first day, so her flock will be prepared when these natives begin to try to change their way. I used the Schofield Reference Bible for my lesson on the subject. Nothing else had ever been taught here until this spring, or summer.

Copy to Mr. Youel

QUARTERLY NEWS LETTER

From

Ann Sammar

Church

Samuel's Presbyterian

Date

December 10, 1941

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

The last of October I started a Bible Study Class for all who wished to join. It is to take the place of the Sunday afternoon service. We use the Topical plan and every one seems to like it. We began with the word "faithful" and had two lessons then we took "by faith" and we've had three lessons. I think the next will be "prayer." I've enjoyed it all very much.

Apaata comes to church regularly each Sunday and Wednesday. A week ago he greeted me, after service, "You are my brother." They get quite badly mixed at times. I laughed and said "No, Apaata, I'm your sister." His wife, Susie, was laughing. Apaata said "Well, I'm your brother." I agreed.

He told the elders some weeks ago the sorcerer had given him a name to go by and Apaata had used it but after he became converted he hated that name and he told the men he wanted to be called by his own name. He got rid of all the things he had ever used for sacrifice and for his protection. He sent to me two very small carved charms the sorcerer had given to him to sew on his clothing. He wanted all that trash out of his house and sight. He looks differently now. We are very happy and thankful for his conversion. We give all the praise and credit to the Holy Spirit, as we had all talked and prayed so long for him and he seemed to be completely under the control of his brothers who refuse to accept Christ. We've waited since August for the ear trumpet we ordered for him. I'm certain

it will help him very much. He can't hear a word anyone says during our meetings but he comes just the same. One Sunday he told me he has coughed so long he was afraid he'd cough in church, but he has discovered he doesn't cough there and he is delighted about that. He calls the church "your house." I hope he will be here when you come, but the nurse seems to think he may not be with us next spring. He is gradually getting weaker.

Thanksgiving we celebrated on the 20th and had our service at eleven o'clock. At prayer meeting the night before, I asked the folks to plan to tell us the next day the things ^{for which} they were especially thankful. Before I gave my lesson, I asked the men to tell what they were thankful for and twelve men rose and spoke quite rapidly. It was all said in their own language but I could get a few things and I asked Miss Parigo what some said. The men seemed very happy to tell and smiled as they said "I yim oah Kah", which means thanks^{ful} thankful, "for Christ; for white people who have come here to teach us about God and how to live like Christ; for Barron; for the new things we have in our church." After the lesson the women were asked to speak and nine of them smilingly listed what had seemed especially large blessings. Since I've been here this is our first time to do this way.

Blackout for two nights isn't much fun, if you ask me. Today Miss Parigo taught all day with her windows covered - shades pulled. It has been a dull, dark day. I got khaki cloth and made a cover for each of the six church windows. They'll be left covered all week until Sunday. In my quarters the windows are covered with dark cloth and I pull the shade over it. It

QUARTERLY NEWS LETTER

From Am. BannanChurch Dumbell PresbyterianDate December 10, 1941

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

takes both to hide every bit of light. We all feel certain we won't ever be bombed but our lights might help the enemy to get to other places. Our weather is so stormy, dark and disagreeable all the time, we might as well keep our shades down during the day as well as night. The men wanted to do their bit, so all day and night they take turns - two at a time - watching for planes. This is such a new thing to them, I rather imagine they all enjoy the watching. They are great visitors.

Christian Endeavor is coming along so well we are all proud of it. Membership has increased quite a bit too. But the young folks will not sign the pledge to date!! We meet at 2:30, after the men's Sunday School lesson is over. We expect and plan that these young people will take charge of our Christmas program this year in Christmas P.M.

Dec. 29th. The Christmas program, all said, was excellent. I thought the music was the best, as congregation and the C. E. group sang naturally. For the tableau we had three girls about 10 years of age and two about six stand by a manger looking at the baby doll, which they knew represented the Christ Child. Our membership - attendance, rather, is up to 38 now. All are happy.

Dr. King

Gambell, Alaska
January 3, 1942

Dear Home Friends:

We heard this morning that we were to have callers and so we hope we may be able to get mail out by first class, at least.

We are all well, busy and going about our daily work as usual, hearing the terrible news over the radio but seeing nothing or hearing nothing out of the ordinary. We are very thankful for the peace and comfort we have, but of course we can't help wondering how long it will last.

We had a very lovely time Thanksgiving and Christmas. The teachers gave their program Christmas eve and we had ours Christmas afternoon. We used "A Christmas Service of Devotion" by Mrs. John M. Dredger, sent by someone in a mission box. The Christian Endeavor group took charge of the meeting, and as the songs were familiar to everyone, the whole congregation joined in the singing - singing so naturally and reverently that it really was lovely. Miss Paniego played and we had five small girls standing around the manger as the people sang "Away in a Manger." The teachers said they added a good bit to the program and a tableau, I think, always helps some to understand the beautiful story a bit better.

Thanksgiving the teachers had a program and then the natives had a big feast and we whites had one too. This year each of us prepared something and we all helped get things ready. It was lots of fun and no one felt weary when we settled down to enjoy the dinner. Miss Leake was with us but went back to Savoonga early in December.

Christmas, after the program we gave, I asked two widowers to have dinner with me; both were lonesome and we had a good time together. While I got the dinner ready Jimmie played the carols - and I have a good supply of very fine records - then we ate and I stacked the dishes and began opening the native gifts. Booshu, Jimmie's brother, would comment on each gift and at the end of opening them, he told me what ones I must always keep "because they were good." Then I opened the ones from home friends and they were very interested in those gifts. I showed them a pair of gloves and explained how we always wear gloves when we are away from home in the States. That amazed them. We had a little tree and when everyone's gifts had been opened, we lit the candles and turned out the electric lights and Jimmie played the carols we all liked the best and then they went home.

All the week I invited groups to come and see the tree and even though it was artificial it pleased us all and satisfied us. We had music and tea and cookies for each group.

Now we are settling down to the regular routine. A plane has come and we hope for your mail which has been waiting so long to be brought over, but it may not come this time.

Love and every good wish to you all. This is the only way I can notify you how we are at present. Prayers are expected and longed for.

ANN BANNAN

The car trumpet came from the very well. All have been to town to speak before to him and the car he thought was stone deaf now proves to be a good car. He is very happy and so are we all.

41,731
258
41

Gornbell, Alaska
January 29, 1942

Dear Doctor King:

Enclosed you are to find a check for ten dollars, our Gornbell church collection to the Board. for the year. It is not much but they are happy to send this amount on to you.

Food for dogs and humans has been short all late summer and fall but Christmas week they got five walrus and since then more walrus and some seals and fish. Everyone is happier and more comfortable.

I had a little sick spells and Miss Martin came over to be sure to keep me in bed. About the time I felt okay some of the many callers brought me a cold and here I am yet but a lot better. ^{three weeks in bed for me.} If you ask me, I think it is a silly mess but as long as Miss M. is here I'll take life "easy" and loaf. It will be good for our Gornbell natives to have her teaching awhile.

Truly yours -

Wm Bonnan

P.S. Am sending you the film one of the young men took for me of Apasta. The last one is of Apasta holding his car trumpet and Igakston talking to him. So you'd have both of our last converts. I hope they will be true.

Gambell, Alaska,
Feb. 3, 1942.

Dr. Everett B. King
156 Fifth Avenue
New York City.

Dear Doctor King:

I warn you at once that you are in for a job. I'm writing this while propped up in bed. My new fountain bed is fine but not a typewriter. I think I had a very slight hint attack, which I took as a warning and gladly stayed in bed - also willing to stay there. When I felt I was well enough to get up and dress, I caught cold and for a week I've had that with bronchitis and of course all the whites on the Island say what and when I shall do things. I plan ^{now} to get up Thursday but Mrs. Daugherty just come over to tell us the mail plane is to come tomorrow and I'll try to answer your letters of Oct. 1 - Nov. 5, 26, Dec 8, + 18.

We had to wait from Sept. 19th to Jan. 3rd for mail but sent out quite a lot Oct. 19th. Now we cannot send amateur radio messages either, which slows us up somewhat.

Miss Martin copied my list of supplies for this year and it will be enclosed in with the film of Upasta to be developed in a patched mailing container. I hope you won't object to how such a common looking bit of mail on your desk.

I note what you said about not designating the brands I ordered. If the white Star tuna cannot be had or the Derby or Libby Corn beef - just don't send any. There is a Morris brand that is simply so bad none of us can worry it down. I prefer going without.

- 2 -

The best fuel oil I've used is Shell. Other years the teachers have had that kind and there was no ^{water} in it. This year they got Standard Fuel Oil and they have had a lot of grief because of water in it so that the stove refuses to burn the fuel and then a man or two has to get the water out and fuel hours. That some kind of oil has been used for the electric light engine and we've been "sitting in the dark" more than once the past two months. My stoves won't even consider distillate.

The freight on the oil drum last year was \$4.00. I have (we all have) to keep the drums out doors all the time. They get very rusty, and we who have the chemical toilets which have to be emptied every week, have been using the old drums to empty toilets and our ash buckets then when they are full they are hauled away from the village by the Tractor. I shall send all the good drums I can on freight.

Mr. Daugherty took the 30 drums of distillate which were sent here from Kona and so far he has given me 12 of Standard Fuel Oil. I had 11 drums left over. So he owes me 17 drums. Which I'll get next summer if we have a boat in. You'd better send me 15 more and 6 tons of coal as I'll likely use every piece I have at present.

I've kept track of the food I've given Miss Martin and as soon as I can I'll get the list ready to send you. The invoice I've been mounting since last June, when the freighter came, arrived Jan. 3rd. The teachers had left me quite a lot of odds and ends of food which I turned over to her free - as I did not pay for it.

She is sending her list of food and supplies with mine. We do not know whether you plan to have her stay or not. One day she said she did not know whether she could stay another year without salary. Yesterday she said if she had no other job - she'd stay if she had food.

We do not expect a freighter over here, altho the

teachers have had orders to get their requisitions out as early as possible, even tho they do not know how the supplies are to come here. They were told also, to order as little as possible.

In re insulation. About a year ago I suggested we insulate the two Church rooms and I said the Soroonga people had insulation for their homes which they did not want to use, so possibly they would give that for their church and you'd not have to order insulation for it. While I was in Soroonga last April + May you wired Albert Koudowigi asking him if they would let me have enough insulation for here. They let me have 12 rolls - \$68 worth. So you should credit the Soroonga Church that gift to us - not to me.

Soroonga group donation of work. While I was in Soroonga the people did many things for me free of charge so I kept account of it all. They scrubbed, painted and dug out the house I got ready for Miss M - and all that came to \$30. Then one family brot me back here free of charge, thus saving \$10. so I added that to the labor - making \$40 in all to credit that church group.

Work donated from June 16, 1941 to Dec. 31 for Gambell Church. = \$247.34. They took up a collection for the lumber to make pews and raised \$31.00; later they got a gift of \$15.00 making \$46.00 for pews, to credit the church. We are all happy about the improvement of church. They worked for 25 cents an hour most of the time. I kept track of time.

In this mail I am sending to you the money from us of Gambell for the collection to the Board. They are not getting as many for pelts as usual and I have no idea what they'll give for the W. D. of Prayer offering. Our men never catch as many as the Soroonga natives do.

We were very sorry when we learned how near you were to us last year and could not get here. I hope you will be able to get here while I'm here.

The pilots are none too keen about coming over at any time and they missed bringing the Nov. & Dec. mail. It is an out of the way place and even \$400. a trip with mail doesn't seem to induce them to ~~bring~~^{make} it over. I assure you we were all in better spirits after the first class mail came. The 8th we got 1000th of parcels post by the regular air plane. Three boys brot into my living room & 3 big sacks of it and piled the parcels on the floor while another chap carried in a big box from my home church. Its too bad they did not come before Christmas. I could have used the contents very easily.

Christian Endeavor has been going along very well and there has been an increase in attendance which has delighted me. Even the teachers have noticed a change in some of the young people, which I thought to note too. One girl said to me, "Our Christian Endeavor is so nice now; we all like it better."

The Bible Study Class was proving to be a desirable thing then I had a slight heart attack - something I'd never had before - on the 8th of January and I've been in bed ever since, altho my pulse is normal, I cough too much.

Miss Leake sent Miss Martin over to help and now I'm afraid she came. I thought it was unnecessary as I'd soon be about the house again. She plans to go back early in March if I keep improving. I had been so well and not at all fatigued at the end of a busy day; I can not quite understand the sudden change in all that concerns me. It seems queer to be laid aside and have others doing my work. As I lie here, I try to figure it out.

One delightful thing has taken place. Miss Martin reads aloud very well and likes to do that, so three new books I'd not had time to read have been read to me.

By this time, likely you have received the check for freight on plywood and organs, which I bought. I feel as long as I'm making a gift to this church I might as well go all the way, or to stop part way.

When the film I'm sending is developed, please send me one or two pictures of each negative, as I may want to mail some out to interested friends. I hope all will be good. I had a native man take the last four, as he had a camera like mine.

I'm glad you enjoyed my "Dear Friends" letter. I found them off at odd times and one cousin took all the wind out of my sails once by saying, "Your letters start out so well, and I think you are going to tell something very amusing or interesting, but it falls very flat - amounts to nothing." I tried to explain I had many interruptions but nothing I could ever say convinced her my letters were worth the time used to get them there. Thanks for your kind words regarding them.

I'm inclosing a typed slip which will interest you and others there. In June a Mr. Smith was here a day on the freighter enroute to Kotzebue. He said to me, "Miss Brown you are very fortunate to have no other denomination here in the Id." I assured him I knew that and was thankful. On Sept. 19th Mr. Wood, who is also a close mate of the Daughters' came in a cutter, enroute to other parts of Alaska. He was here two hours and I just met him in the brush. Miss Martin had a copy of the Nov. 11th Gleason sent her by a S.O.A. friend. I copied just a little which shows ^{some things which} ~~some~~ ^{some} they plan. One day not long ago Mrs. D. told me ^{to show} her mother had evidently urged her to get busy working for their way. Mrs. D. said "I told my mother you were there and what you were doing but she said 'These are times when we must speak and work.'" The son of Walunge now has joined the ~~for~~ other two families.

All this makes me sick, as you can probably well understand. I can't understand why the Lord let me come back here, if I wasn't fit to lead these people any longer. He certainly has blessed my work in the years past and has blessed me more in every way this past year. It's all dark, as to understanding, at present, but I'm not discouraged.

Since I've been sick I've had callers who led me to talk to them and explain things they evidently did not understand. One day Clarence Parigo came. His wife is the second Wabunga girl - and Frank and Clarence are good friends. Clarence said "Frank got down a S.D.A. book on Prophecy for me to read. I started it and it was very interesting for a while but as I read on I found it wasn't the truth so I shut it up." I've seen Arno C. Gaskelien's book here on Daniel + Revelation, and we've gone over those books several times, so they should not be ignorant of it all. I was happy Clarence noticed the difference in the teaching. That cheered me a lot.

Miss Martin is giving a lesson Sunday which we hope will help them to understand things better. We don't want to throw mud and talk too much ~~about~~ in any other church but we do want the natives to get both sides and reason out things for themselves and know the truth. Last week an Elder was here and said he thought some others would go. Some have tried to get into the other group but were not encouraged because they didn't seem sincere to Mrs. D - my interpreter for one.

The people are enjoying Miss Martin and her way of teaching and I think she is enjoying being here. I guess I have no more ^{other} comments to make and will stop and get some (more) letters written.

The young Women's Club is meeting and it is quiet here at present. We are having lovely sunny days but cold and windy. We block out every P.M. and so far have had peace a-plenty. With every good wish to you and yours, I am

Sincerely yours - Ann Bannard

arrived in N.Y. Office 7-26-1944

Copy of letter sent to Mr. Jackman received by Ann Bannan from Ida Dougherty

Gambell, Alaska
Dec. 26, 1943

Dear Miss Bannan,

I. This is the day after Christmas so I'll write and tell you all about it. Like all years, the teachers and missionaries are glad it is over. We had our program early this year - on the twenty-second. The mission had Christmas Eve. Miss or rather Mrs. Rockney played the organ for Percy. Poor man, the people had him jumping around. It is really too bad how they treat their own. This was his first year and just getting started, he thought he would not have the pageant, but he worked hard to get up the choir into parts and in time. Well, the last day before Christmas the young people came to me and asked if I would help them get up the pageant-John Aningayou asked me because last year when they had no one, I did help. I told him very plainly that I would not think of it for they had help. "Just singing is no good." I told him to talk it over with Percy that it was not my work and would be very wrong for me to step in. Just imagine such a thin, they don't use their heads do they? Percy tried to reason with them but they overpowered him so he gave in. They got their way.

Christmas Eve or that day about two in rushes Percy all out of breath. The program was to be at seven but some of the people thought it too late so they wanted it changed to four. They had to send word to Mrs. Rockney to come early. Thensome more of the men heard it was changed and they didn't like it as some had gone hunting and wouldn't be back until then. Poor Percy came over, "How do you please these people anyway?" It was settled by giving it twice, once again on Sunday at four when they have their regular evening service. He was going to have the whole pageant, but I suggested just repeat the carols, and have a Christmas sermon. He was glad to do it that way. It seems to me the church board is a little too headstrong in some ways, they do like to run things and Percy doesn't have much to say. There is nothing to change some of them. It seems to me they should have agreed to what he thought best.

I know you want to know the news and the straight of things, but it hurts my conscience to tell you too much of the bad or discouraging things. I want you to feel good after reading my letter and not depressed so I pick out the best. Percy is doing well, I think, and Frank likes him, too. He seems sincere but has a hard row to tell the truth. It seems harder on him since Esther and the family came. She could teach them much for she is a good sewer. She did start women's meetings or club and taught darning. Surely needed it, but you know these women, they are just plain lazy, many of them. I think Esther is quite lonesome. It is a great change from the mainland people. Keaton finds it the same. Then Esther's father, Tom, died and she is thinking about Molly. The store was willed over to her so she wants to visit her Mother this summer. Esther has been sick with the flu and kidney complication. She has been in ~~ee-unfairith-with-their-own-people~~ bed for two weeks or more. It is hard with so many children. The natives are so unfair with their own people. They have overcharged on boots, ivory and everything else they can. I wonder why they do it? Charged \$1.00 for plain small ivory buttons-each! Esther didn't know so bought a set for a friend. You know they have always been 30¢ each. Perhaps 50¢ each. Of course I never tell Percy any of this because it might discourage him.

I'll answer your three letters. Oct. 12 first. I can guess how it seems in the States. I think we Alaskans work harder, that is why we don't mind the isolation. I really get so tired of their parties and so many formal teas. I like our informality in Alaska-just run in and chat or bring our pile of socks along if we are completely out of helpless ones. May 22. O dp ,oss upi great;u fpr mp pme e;se os ointerested s

Copy of letter sent to Mr. Jackman received by Ann Bannan from Ida Dougherty

out of holeless ones. Ha! I do miss you greatly for no one else is interested spiritually in the things I am. The other day Percy sent over a book with some good article about a song which he wanted me to read. I read it gladly and was pleased he shared it with me, but he is a man so we can't be as friendly. I believe he is a sincere person and fair. He has lots to learn about them yet, some are pulling the wool over his face. I do not want to be the one to tell him, so I just keep quiet. It is best for him to learn for himself.

I talk of you so much, too. It seems about every day I am reminded of you or something you did for me or the people. I was telling Percy about Aspaata and his ear trumpet-that was such a fine thing to do. I often tell Percy little things you have done-your methods-for he seems glad to hear. One day I happened to be over when they were talking about Christmas treats. I told him about the popcorn. He had a little of his own but not enough. I said, "Why there is a lot here because I did not take anything that I thought would be really useful to the next missionaries." I saw the popcorn when searching through the cupboards. He asked me if I could find it, and I made a bee line for the right shelf. It is almost funny, for I know where everything is. I can't help it because some of the things you asked for, Abie dear, were hard to find as they were not in the place you ghtough. Miss Martin lived there after you left. Last night I dreamed about you, you were back with the Ipalooks. I didn't know who was going to stay.

This has been a two hour chat. Of course about six people came in for medicine and hwat not, but I did get to reread all your good letters and hope I have answered all the questions. I thumped away so fast that I made lots of mistakes. I am going to the church service this afternoon to hear the choir. Wish my dream of last night were true and you were ~~in~~ your regular place. Percy gave a good Thanksgiving sermon. I read parts of your letters to Percy, where you wish him well and what you said about him being good help at Barrow and working hard in the states. I feel personal remarks do encourage one greatly. That is not flattery, just a few roses before we die. He seemed very pleased and let me read his article in the mission paper. I told him I thought it right ~~and~~ generous to give you credit for you had loved and worked hard for these people. It was hard to be cut off from your work in the way you did, but God wouldn't have allowed it if not best. I need your prayers.

Loving you always,

(signed) Ida Dougherty

C O P Y of letter sent to Mr. Jackman received by Ann Banna from Percy Ipalook

Presbyterian Mission
Gambell, St. Lawrence Id. May 2- 1944

Our dear Miss Bannan:

We have your good letter of March 21, and from it we can gather that you are a busy woman after all your busy days in Alaska. However, we are glad to know that you like your work and that you are keeping well in spite of it. We, too, have been busy and try every now and then to diversify it by going out whaling or walrusing in Charles' boat. So far only one whale has been caught and that was by Charles' crew just at one time when I happened to be out with him. My, we were so glad to bring mucktuck home although we could not take in all of the good meat. We were so far out towards Siberia. That was about 21st of April. Since then some other boats have lost about three because they were not hunted right. One sank on the men. Yesterday several boats were out again but caught only ogrook and our boat caught a walrus in addition.

I am enclosing a copy of my last report to the Board. I hope you get something in general about our Mission Work in them. It tells a little bit about our Easter services with special music by the young people. Miss Keaton has been helping us along in this. Just at the present she is here at Gambell but will make another visit to Savoonga quite soon. She plans in leaving the Island sometime this summer. She has been doing very well with these natives although she gets quite disgusted with some homes. I made a visit to Savoonga shortly after Easter and had a communion service for the people there Sunday following. I had a good visit with Miss Martin and tried to help her as best as I could. Nine babies were baptized at the same time. Somehow I enjoy seeing people over there like Christophed and his family, Alfred Tumblo, Albert Kulowiya, and others. I suppose few of them have written you about their own families, some hard blows they have had throughout the winter. One fine mother has recently passed away there after a childbirth. She was Beatrice Alowa, wife to Nelson whom you no doubt remember among the group.

Since I wrote you last (I believe it was just a short note) we have lost poor little Helen ~~I~~yaketan. She had been down with tuberculosos for about a year. But she tried to be cheerful and had great faith in her Master. Adeline took it rather hard to lose her only sister. Just at the present Joseph, son of Lester N. is low and very poor. It is really a shame to watch these very young people go slowly like that but this is something hard to swerve unless the people are willing to better themselves in living at their homes. Winter homes without any ventilation seems to be one factor that contributes to this prevalent disease.

Family is fine and the children are growing fast--too fast in outgrowing their boots for their mother. They all seem to be hardy enough to take severe weather down here altho' just now we are enjoying the spring warmer weather with su shine and really fine days.

Write us again should you find time to do so. We all appreciate your interest in this work and always will know that you are upholding us in your prayers. We are also conscious that many friends out there are interested in us and that you are the contact point for all of us. Give them our greetings and appreciation for their interest. God bless you in your work there.

Your friends,

(signed) Percy & Esther

MAY 15 1944

221 Ross St.,
Wilkinsburg, 21, Pa.
May 12, 1944.

Mr. J. Earl Jackman,
156 Fifth Avenue,
New York, 10, N. Y.

Dear Mr. Jackman:

I thought you were in
Alaska until I received my last letter
from Miss Gillespie.

Will you please attend
to getting the balance of my applica-
tion for retirement signed up as it
should be, by the proper official? Thank
you.

I am having a grand
time loafing and have gained a
few pounds of flesh. Hope I won't go
on a diet next to keep from gaining
too many of them.

Sincerely yours -
Ann Bonnan

P.S.

A day or so ago I got the enclosed letter from the Govt. nurse on St. Lawrence Id. which I think you had better read.

She was working at Wainwright and knew the Ipalooks there. She has said they were not liked there.

The Daughertys, who are the Gornbell teachers, have written several times about them and they said Percy is doing a very good piece of work on the Id. He is modest - does not praise himself at all and he teaches the truth. They had not liked him while he was at Wainwright (his first year, I guess) because they had trouble (he and Mr. D-) about reindeer which Percy owned. The Daughertys taught at Barrow three years before they went to Gornbell in 1938.

It seems the natives did not want a native in charge of the Church because, they said, "He will be the Big Boss and we will all have to be bossed by him". But Percy has not had that attitude and the teachers say he has been very fair and fine.

Esther Ipalook's stepfather - a man of quite a good business in Kotzebue, Alaska, passed on last Nov. and his wife, so Percy wrote, wants Esther to go there and help her run the business. Percy wrote this to me in the winter. He mentioned

then the prevalence of T. B. on the Id. and said he feared his children might get it.

He writes that he likes the natives on the Id. and they write they like the Ipulooks. I lived there eight years and I'm certain T. B. is no worse there than at Wales or any other Eskimo village.

Eskimoes are so like the Orientals they can put over all sorts of things on us; ^{whites} but they can't fool me of themselves all or even half the time.

The Island Eskies are more primitive than any others, I think, out ^{side} of Siberia. They simply won't accept our teaching regarding T. B. They are very loath to give up some of their customs, especially that of marrying their relatives. First and second cousins marry there all the time. The parents make an agreement when the children are very young, and later they force the marriage, if the young folks find some other person they'd prefer to marry, saying they, the parents, must keep their agreement. It's a mess but the same thing was done at Wales and elsewhere. We can only tell them the results of such close inter marriage and they do as they please.

I do not know what is being done on the Id. in re: the Ipulooks but I am sending this informa-

ation to you for what it may be worth at this present time.

Please return Miss Keaton's letter & Mrs Martin's card. some time.

Aunt Bannan

Percy's interpreter, Paul Silcock, has mentioned how he likes Percy's teaching and he enjoys helping Percy.

arrived N.Y. Office 7-26-1944

C O P Y of letter sent to Mr. Jackman received by Ann Bannan from Percy Ipalook

Presbyterian Mission

Gambell, Alaska - May 25, 1944

Dear Miss Bannan:

We have your letter couple of days ago and were might glad to hear again. At last you are now having your rest and may that give you much relief and enjoyment with satisfaction that you have done your good part in ministering to our people of the north.

Just at the present we are packing a few things of our personal effects in preparation to taking the family over to mainland. The plane has been in for two days now and will be leaving tomorrow. We have been urgently advised to take the children off the Island the first possible chance and the chance is graciously given us without any expense to me and the Board for transportation. Thomas, our second boy shows some spots in his chest's Xray that gives us some concern, and altho' we are told not serious, yet advised to take them where better care can be had to build him up. The other children seem to be in satisfactory condition. I am also taking the month's leave at this time to see what care can be given them at Nome and possibly at Kotzebue if food situation there is not too acute. I hope to be back in about a month alone and carry on the work here until I hear definitely from the Board where we may be situation the coming year.

I am enclosing my last month's narrative report. In my last letter to you I think I mention the death of Elton Bolowon. Since then his brother, Joseph, has also succumbed to tuberculosis. Poor Lester and his family are having a time in losing their grown-up children. Mark is still in the states looking for a way to come home since he is discharged from the Army. Dora is about the only one strong that it left. Yet Lester is trying his best to stand it all in the Christian way. Ben Booshu lost his older boy, Bryant, in April. Franklin Montokoli also died 16th of this month. Albert Kuylowiyi lost Harrison also this month, another victim of T.B. There was sort of "flu" that just swept these weak ones away quite fast and it is alarming how the young people are just dropping off. Work otherwise is coming along fairly well. We like the people here very much but health conditions may have to change things for us before very long. I had a letter from Robert James, Wainwright recently and he spoke of our friend's death, that is, Jimm Allen passed away in 1st of this month. You may heard about this already and it is sort of a surprise to us since we left him in fairly good shape a year ago.

Under sperate cover I am mailing you a few of carved ivory peices one of mu boys found in north attic among some empty boxes and I tho't they are the ones you wrote about last summer and wanted them. Mrd. D. and I could not find them then. There is also a letter with some addresses in it I thought you might want, I am sending this in insured parcel and hope you get it alright. Drop us another line if you should find time for us. Will bewriting you after I am back here from the mainland. The Elders will be carrying on services while I am way. God bless you in your rest.

Your friends,

(signed) Percy & Esther

Permanent File

JUL 12 1944

721 Emilie St.
Green Bay, Wis.
July 9, 1944.

Mr. J. Earl Jackman
156 Fifth Avenue.

New York, 10, N.Y.

Dear Mr. Jackman:

Friday I got a letter from Miss Anna Martin, of Savoonga, Alaska. She said she had sent her resignation to you, which is to take effect 1944-1945.

She is an excellent worker and in 1941-42 the teachers who were at Savoonga told me she could not have worked harder, had she been paid. She gave her first year's (that year) labor.

In her recent letter she mentioned having to pay the house rent, where she lives, coal and her food. I feel it is my business to try to clear up some things, so shall proceed.

In 1941 I went to Savoonga in April, before the trail was bad, to work as long as I could. I'd been on the Id. since Sept. 1937 and every time I had gone over I'd had to stay with the nurse. The first three years that worked out very well, as the nurse's home in Gamhell was being used by the teachers and the nurse had to stay at my house, as I had a guest room up stairs - the only one there.

That Govt. nurse, Mrs. Gallagher, stayed three years
and then she left, also the teachers. The new nurse who
came in the fall was a Catholic. The new teachers ^{at Tumbell}
went into the nurse's home, ^{and} again there was no place
for the nurse to stay except at the mission house. She
finally ~~had~~ ^{fixed} quarters ^{superior} over the natives' work shop
and whenever there was a wild storm ^{in the middle of the night} on that building
 shook so hard she'd get up and into her deeds
and make a fire line for my guest room. As she
didn't stay much at my home, I finally had to ask
her to take me in when I went over to work at Savanpa.
She was very nice, but she couldn't help showing she
was not too keen about it. We are very good friends but
our teachers and I thought, because she was of a different
faith, she might have felt she'd be blamed by her church
for taking in a ^{Protestant} {Presbyterian}. However it was, the first time
I was over staying with her, she said, "Why doesn't your
Board either buy or rent one of the vacant lakina houses ^{here}?
Surely they can afford to do that! You should have a place
to stay, if you are going to do your work here."

I looked the two houses over. Some time before I
had asked the Bd. to buy one of them for my use but it
was told nothing could be done. I'd better not go over, but
then people were almost more eager for the message than
the Tumbell natives. So I decided I'd rent ^{of the} one house - the
one that seemed warmest - and pay the rent myself - five
dollars a month. I furnished it with extra things I
had at Tumbell - a cot bed and mattress, bedding,
rocking chair - new style - given me by teachers who were leaving
Savanpa - etc. etc.

The eight years I was there - 1934 - 1942 I paid for my food and the Bd. paid for fuel + freight on both supplies. Gradually after 1937 my check was increased \$5⁰⁰ monthly until I got \$75⁰⁰. Of course, each year the cost of food and the freight were increased. I also, out of my salary, tithed and paid annually \$262⁵⁰ on my endowment insurance policy and when it became due I had it changed into an annuity policy. The Lord certainly helped me financially as well as in every other way.

That old mission house was a very shabby looking dump and the only thing in it was an old wheezy organ the third missionary Dr. Campbell - had brot in years before. So I proceeded to furnish it. I took dishes, silver (a gift) all sort of things that had been given to me by friends, bedding and a dressing table & two walnut chairs I'd had at Wals. The Bd. gave me permission to take an old and cheap dresser from Wals as there were three in that room. I also took a second hand piano & bench from Seattle. Of course all that is left there and I turned over all I'd collected to the Board.

Just a few days before I left the Id. Joe E. Brown, the comedian, came over on an Army bomber with other men and they, of course, called on me. As soon as he got into the living room he said "Oh, I like this place: how cozy it is." I liked it too. Friends all over the country used to send me stuff in mission boxes and I've often said I knew the Lord led them to send the things I needed.

I got it cleaned up and painted with paint I had left from the Gambell house. Then came Miss Martin's letter, which she had sent to the Bd., asking to be allowed to go to the Id. and work - with out salary the year 1941-42. Dr. King sent the letter to me, stating I was to decide whether I could use her or not. I wrote her to come. She stated in her first letter she had lived 12 years in Alaska - 8 at Howard's Methodist Orphanage and 4 at Sheldon-Jackson School. I told Dr. King about the Native's house I'd fixed up for my own use and the price I was going to pay; ^{and that} Miss Martin might stay in Seward. He wrote, the Board would pay the rent. It seems to me I paid the first month, but I'm not certain now.

I shared that year's food with her and a lot of other stuff which she'd need. The natives I think took care of her coal. When I had to leave the Id. April 19th, 1942, she closed her house and came to Gambell until June 30th when all but Mr. Daugherty - teacher at Gambell - were evacuated by the Government.

I went to Barrow in 1923 and lived at the hospital 3 years. I got \$50 a month from the Bd. one year and \$67⁵⁰ I think 1 after that first year until 1934. Of course, there I got maintenance, and also all the time I was at Wales, from 1929 to 1934, when I was transferred to St. L. Id. Then my salary was cut to \$50⁰⁰ a month and I had to buy my food. The Bd. paid for the fuel (about 10 tons a year) and freight on it and on my food too.

the ship asking the Daughertys if they wanted. Time to come ashore prepared to stay until the N.S. They both seemed pleased but I didn't suspect anything. There was a bad storm on and he could not come until the next morning and he stayed only 2 hours. They told him that night they did not have room.

That fall Miss Martin received from an Adventist friend a little paper in which was an article written by the last friend of the Daughertys who had called on them. I think his name was Wood or Woods, of Jewell. He had been a class-mate of the Ds in a church college. That was so misleading I blew up and nearly burst. I sent Dr. King a copy. Mr. Bingle read it in the newspaper at Fairbanks and he told me when he came in March, 1942, that right after it appeared in the paper some one put in a comment, "Something like this" Now watch the Adventists go over to St. Lawrence Id. and take over!"

The Government teachers have all been told they are not to teach religion. The Daughertys I guess never stop. At Barrow they did not try it because Dr. Geist was there their three years & stayed on.

When I left the Id. about 24 of the natives had joined up with them. One family of 12 that had belonged to our church - two more of 7 and a family of 5 - 3 of whom were Presby. Not long ago Mrs. D. said one young man had joined - his wife had been one of the first to join and, of course, I expected he would go as she had. The teachers had their literature all ready to give to the new members to pass around to our people and they surely pertered them.

Even all the painted handles on the kitchen implements were green. The second year that I ordered an unpainted Gov. Winthrop meeting desk and finished it myself. Later I had one of the natives make over the first organ into a book case. The Seattle women sent another one up. It proved to be in ^{condition} worse than the one I found in the bldg. but better looking, so I had to pump harder. At the end of a service I felt as tho I had raced several miles.

I do not know whether ^{or not} you know how the Gambell Teachers have been teaching their Seventh Day Adventism at Gambell. In 1941 a friend of theirs came over on the freighter in June, and showed the colored slides, illustrating Bible stories. He was there two days and called. I saw his pictures and that they were excellent. Mrs. ^{Daugherty} and I ~~were~~ ^{are} excellent friends and I consider her one of the best Christians I've ever met. We often discussed ^{certain} passages of the Bible. She came regularly to my ^{adult} Sunday School Class, and used to complement me by saying there wasn't a lesson time in which she did not learn or have explained something which she had not understood before. She is a much better Bible Student than I and she has had years of Bible teaching in her church school. She has a wonderful mother too who is an Adventist.

Well that fall - late in Oct. - along came another 7" D. A. in the last cutter and he came prepared to stay until the last port. ship came - the North Star. But I was over at the school house when he phoned or radioed be-

the native letters - because there was no mention of Percy. They had written they liked him very much at first. Eskimos are jealous of each other and I guess they prefer whites over them.

They also like to do things that are different. and I'd not be surprised if quite a number of our flock are now on the other side. I hope not.

The teacher (man) is always considered the leader in the villages - he has the last word usually and everything is brot to his attention.

Before I left one of the older men came one day and said "Miss Berman it looks to me now as the only the Adventists will get work from the coast. ~~now~~ we'll have to be like them to get work." I noticed ~~that~~ certain few who were given most of the work in the repairing of a certain ^{village} near my house. And those three later became ^{the first} Adventists.

The man teacher can give lots of work to whom he pleases - there is always repair work to be done. Other teachers tried to let all have work when possible.

I think, as I have for some time, that a couple - not young - because Eskimos are governed & led by their own old people - who have had experience with Orientals should be sent to the Island to try to hold the Presbyterians together. Also I'd like to know the Ds are off the Id. too. If some one new goes over - it will take a year at least to do much good. Some one with good judgment, a true Christian spirit & experience is needed.

When the first two girls joined them, I thought it was because they had a crush on their teachers. They both imitated Mrs. D- to perfection. The D-'s kept the children in school early and late, especially the older ones. They used ~~the~~ ^{our} small class room the last year I was in the Id. and Mrs. D- made she had her class over there this year. I do not know what arrangement they had made with Percy. They helped keep ~~the~~ living quarters warm by their heat in that room which is on the n. side. ~~then~~ but I think they should pay rent now.

If they'd let the older children stay home as others used to do when they reached a certain age they'd likely have room for the children in their school bldg. I now feel sore about this ~~now~~ because they have deliberately been undermining our work, as Miss Martin's letter shows.

¶ Percy's son Thomas - the second boy - has some T.B. spots in one lung and Percy was urged to take his family off the Id. as well. The one who did the urging may have been Mrs. D-: I do not know but I'll copy from Miss Martin's letter and let you judge.

"Percy took his whole family to Kotzebue and is still on the mainland but will return in the first boat which comes. An Adventist preacher and a layman (or missionary) come to Gambell about the time Percy left. As ~~the~~ the teacher here, said - it was perfect timing. They are still in Gambell. I don't know for how long." Mrs. D. & her husband have both been generous with their praise of Percy, but lately I've been disturbed by

over there now). Some of them will just do
in worshipping at Sat. In case too many have gone
over to the S. D. As. - it may be best to concentrate
in the Sarama group which does not have the
older people to contend with. There was one family
of Adventists there. I do not know how many ^{there}.
as I hoped that had sort of died out.

The underhandedness of this deal makes
me very sad and thoroughly disgusted. I told
Mrs. S - mae, if they wanted to be in mission work,
they ought to give up working for the Govt. and be
honest about their mission work - not being
paid their good salaries and do mission work in
spite of all their O of D. Affairs demands.

I hope this long tale of woe won't offend you.
I just had to put my oar in and paddle
a bit. All the natives in that Id. are very
dear to me. I know the Adventists usually are
good Christians - honest, upright and all that but they
do not go into new fields that have not been
cultivated - they slip in and undo work
of others and its so disgusting I do not see ~~much~~
True Christianity in such work.

Sincerely
Alvin Bannan

Mr. Bingle and Mr. Armstrong both were told
why we ordered our food from Seattle when I saw them
in Fairbanks in 1942. The merchants at Nome charge the freight

they pay on their goods, then there is extra lightering
and freight on what is bought there for the Id. which
~~make~~ make too much expense. It is very hard to
get people in other sections of Alaska to understand
how we on the Id. and northern sections manage to get
along so cheaply as possible. Wholesale prices and
freight rates direct from Seattle to the Id. with the
one loading of the cargo is a lot cheaper than so
much re handling etc.

Gambell, Alaska

July 12, 1944

Dear Friends,

This letter will lack the personal touch, because, if I get any mail answered at all it must be done in a hurry and in little odd moments. I have been trying to write to each of you individually, but my pile of unanswered letters is piling up too fast. "My dear friends are worth more than a carbon copy," I say to myself - but oh for time to do the many things one wants to.

The yearly freight boat is in and are we ever busy; activity everywhere. Since you say our letters are not censored, I'll try and write more details. Perhaps I'd better skip weather though, just say that today the sea is as calm as a mill pond and the natives are surely making time with the supplies. If it will only last a few days; in this country we are at the mercy of the winds, you know. However, behind the winds is a loving Heavenly Father. He is so kind to provide us with all our needs, especially at this troublesome time. I wish others in the world were as well off as we.

The yearly supply ship means so much in these isolated villages. Yesterday the whale boats could not get out to the big ship until evening. Then they just brought in the mail - 19 bags of second class and one pouch! You should have been a mouse in the corner of our big office. The whites were all around the room, on the floor and sitting in corners. They all had the same eager, expectant look on their faces. There are 15 whites in Gambell, 16 when Miss Keaton is with us. We were sorting mail, calling out names, counting the number of letters certain young men had from "one person" - all goodnatured jokin for we are like on big happy family this year. Not much is secret in such a small place. The rest of the space in the office was filled to overflowing with Eskimos; they crowded in the doorway, hall and on the porch outside for they, too, get a goodly share of the mail. Many of them have learned to order from "dear old Sears Roebuck". By the by, sometimes slip a fashion sheet to me; the feminine curiosity comes out at times, so I like to know what the outside world is wearing, eating and doing. We are rather cut off from the world up here and yet I like it. St. Lawrence Island so much, especially in the summers. The winters are long, dark and hard.

Don't feel sorry for us because of the dark days. This thought came to me; Our wise Creator must know what He is doing. In the springtime the glare on the snow is so hard on the eyes. For about two months we have headaches unless we wear dark glasses, the natives who hunt often come home snowblind. Just suppose we had those bright, sunshiny days all year? Ugh, we'd all be blind. When we complain we show our ignorance, I guess. However, I'm happy when the snow is gone and the flowers and green things come out. We have had fresh dandelion greens, also the spring birds of all kinds: ducks, geese, auklets (they take the place of your nice gardens, ha). The other day I tried some fresh bird eggs as we have been out of eggs for quite awhile. They were really delicious, murr and eider duck eggs. I used one to make a birthday cake for Neal and his little Eskimo friends. He had a party.

Frank had a bright idea which he passed on to me to work out with the women. We are feeding the longshoremen at the beach this year; twice each day, at twelve and again at six in the evening. Three tents were pitched at the beach, a stove put up in one and four women chosen to do the cooking. I was the straw boss; planning menus and working out recipes for the bunch. I missed my guess this noon, but anyway we had a great plenty so no one left the table hungry. An old native man kept the stoves going; one Lang range fed with drift wood and coal, and three primus stoves. Some of the things we are cooking are: beans, rice, corn, bread, biscuits, doughnuts, auklet stew, dried fruits, coffee, tea, postum (we aim to please all). Of course this is not for one meal! We fed about sixty this noon. Paper plates help out on the work of dishwashing. The men were told to bring their own spoons but some forgot, so used pieces of cardboard, hunks of cornbread or improvised wooden spoons. All were

hungry, happy and noisy; it is funny to watch a bunch of Eskimos at an exciting time. One dear, old Eskimo woman (Susie Apasta) made us laugh; she is the kindest soul but had on a bright, red Japanese kimono cut off dress length and a long zipper down the front. She must be part Portuguese for she is the only one with curly hair in the village. A throwback from the old whaling days, I think. Some others are part Russian. That is of no consequence, I do like all the islanders so well. It seems wonderful to me to work in a place where there is no drinking. In Nome even if you went to bed you couldn't find peace and quietness for the drunks were yelling outside the window or bumping into your house. Now it is much better there, but some villages in Alaska are the same or worse. No, thank you, I'll take isolation.

We women in Gambell have started a club - Mrs. Evanson is our president (she is the young wife of one of the Weather Bureau boys) lively, but sensible. Mrs. Bryan, who is the native wife of one of the CAA operators, and myself. I am the secretary - grrrrrr - tried to tell them the club needed life and young blood, but, as you know, this is usually the lot of a school marm. We are supposed to be wise, clever and very literary - but we're not! Anyway it is lots of fun, something to look forward to each week. We meet every Thursday evening, right now we're sewing, a little later we plan to trade recipes and cook. Once Miss Keaton (the nurse) Mrs. Evanson and I made "fettamongue"????? I don't know how to pronounce them or spell the name; they are a Norwegian cookie that is dropped into hot grease like doughnuts, only very thin, crisp and delicious. I had to hide them in order to have a few left for the general and his party who were coming. Frank and Neal can eat them by the dozens. We had so much fun making them and eating them too.

This is a letter full - forgive the carbon copy this time.

Love,

(signed) Ila D.

Dear Abie:

My health is better than it has been for years. I feel the pep to work again - not drive myself along as I did for so long after my operation. This summer I am picking greens and getting out more. The people are getting lots of greens. Also fixing up their homes, some lumber came in - like a gift from kind Heavenly Father. He has surely blessed this island. To think that we still enjoy peace and safety when so many poor souls in Europe are homeless. I often thank God for that.

The government ordered our food this year and there was some mix up - at any rate our food is all on the dock in Seattle. We were so surprised to find that only our fresh things came and one case of carrots which I wanted badly. But that must be for the best. I do not think we needed so much. We can buy locally here and from Nome. Our needs are all supplied. The store things came in and some of the foolish things such as cheap shoes and children, etc. The natives are ordering so much now - the buying craze is getting them, too. They have most all things right here that they need. I hate to see so much outside junk on them. Coats, caps, shoes and the like. A lot of the jam was smashed and I could hardly be sorry. They get high prices for their carving but it is hard to get them all to save. We are trying to get all who will to buy bonds. Harriet is getting to be a rich girl. She buys a bond almost every month or else store stock. She has all her need, too. We have ordered her a mattress this year.

There is some secular music in the bottom of your piano. This year I am going to try to give more music to offset the other things that I see coming in. The young people need more good amusement for they are getting a taste of the other. I want some good secular music. It is either humns or wild jass from their radios. I don't know if the radios are such a wonderful blessing but they surely are wild about them. May I use or copy the music from some. Some have your name on them. I would buy if you cared to sell but you might want to leave them for someone else. I would not take any religious pieces. Be frank - I don't want a thing that might be of use to someone else, but Abie if you were here you would see and understand our problem. Keaton does plainly. She is very fair, does not favor dancing and other such amusements. How I hate for simplicity to leave these people - how can one keep civilization back - since the other village came to Gambell and the army is over so often and tourists will be more and more, things are not the same. Keaton and I were talking. We old timers hate it but can do nothing. Oh, the changes in the office. Hirst was pushed out as you know. The medical is going under the Public health. Keaton is afraid it will be far from the good of the Eskimo - publicity and big ideas - not practical.

I must close, love and best wishes,

(signed) Ila.

JUL 26 1944

721 Emilie St.
Green Bay, Wis.
July 22, 1944.

Mr. J. Earl Jackman
156 Fifth Avenue
New York 10, N.Y.

Dear Mr. Jackman:

I was very glad to get your letter yesterday. Thank you for it.

For some reason, which I do not know, Miss Martin has seemed to want to write to me about her troubles, instead of writing a member of the Board. A year ago I asked her to write to Dr. King, as I had done, when I needed help.

I am enclosing clippings from Mrs. Daugherty's Christmas letter and the one from the nurse. I thought I had sent hers some time ago; also two from Percy.

The Daughertys seem to be consulted by the Adventists who are in power. I do not know what they are called. I have received a lot of help, while at Wausau, from Rev. Dahle, of Sheshmaref, a Lutheran. He served Communion and baptized the children several times during my five years there.

One day about two years after the Daughertys came to the Island, Mrs. D. called on me and said she had been asked

- 2 -

about the advisability of putting one of their workers at Shishmaref. I said there was only one Adventist family there - native - who had become converted during the term a Government ^{nurse} had served that Community. I repeated things the U.S. natives had told me about that family never attending church on Sunday but home sewing and pounding all thru their service time. I knew how well the Dahles were serving that station and urged her not to have any of her workers sent there, as it would be just too bad and unfair.

It went on until a short time before I left in 1942, when she came over and said she had been notified they had the thousand dollars necessary for a building at Shishmaref for their worker! I fairly raved then and said all I had in mind to say. She finally said they would write and have the worker sent to Day Cope where, I believe, the Episcopal Church has a mission. They'd not go into Shishmaref. I'm going to write to Rev. Dahle and tell him about these two incidences so he will be prepared. ^{Minds can be changed and plans too.}

For months I've been uneasy because when my Eskimo friends write to me they, as a rule, do not mention Percy. At first they seemed glad he was there and they said they liked him; his teaching was easy to understand, etc. etc.

Paul Belook, an Elder at Gombell, wrote about a
dall he had asked me to get for his youngest
girl, and at the end of his letter he said, "Percy
has gone back to the mainland taking his
family back for some reason, so I have to carry
on the work." He did not mention the two Adventists tho.

Miss Leake, the nurse who had been in the Id.
five years and is now at Mainwright, wrote she
had heard Percy was not liked: the natives did
not visit him at his home. I was surprised. But
his last report on the attendance at the Gombell
Communion was small and I wondered why-
whether another flock had gone 7th D. A. or what
had happened. They had lost a goodly number of
church members ^{by death} in there lost two years, so maybe
the 117 attendance may have been all it should be.

Mrs. Daugherty hasn't written to me since
Christmas.

I think Percy was frightened when he learned
his Thomas had spots in his lung. Mr. Daugherty
is probably a Major or some high up officer and
he knew those two Adventists were going over, so
he hustled Percy and family off the Id.

Our work began 50 years ago - 1894. The mission
house, a small part of it, was built two years before,
and Sheldon Jackson, Supt. of the Educational work,
could not get workers ^{there} until '94. Later the Government
added to the meeting room and used the Bldg. for
school up to 1940. Since then they've used the small room

two years at least.

I met many people - Presbyterians, of course, who are very interested in Percy and his being transferred to the Id. Some have followed him - on paper for years.

What ever news I get from or of the Id. I'll gladly pass on. I am very happy you did not resent my letter. I assure you, my motive was right. I'm so blunt my letter might not have had the right tone: if not, I regret it very much. I'm very much in earnest in all that concerns the well fare of St. Laurence Id.

The friend I'm with is a mental case and I did not see how, after thirty years of friendship, I could keep from answering her call. I've promised to stay thru the winter - if possible. So far there hasn't been much joy in it. But it is not hard, so far as work is concerned.

Best wishes -

Ann Bannan

P.S. I've been told while Mr. D. was Outrigger last Dec. & Jan. he bought a farm to retire to. A year or two ago he resigned - offered his resignation - but the O. J. S. A. would not consider it. He is far from being ^{the} Adventist his wife is, but he does enjoy being King of the Island. Daniel's nature used to be very agreeable and co-operative but the addition of the S. D. A. religion has made a division and it is now as pleasant for any of us there as it used to be.

P.S. I've written several letters to Percy about things and we is to make a complete inventory of every thing in the Mission House, and send you a copy and keep one there for who ever follows him. I could not remember all the articles I left there. The place was well equipped with dishes and cooking utensils, etc. Things we cannot get here now.

July 28, 1944

Miss Ann Hannan
721 Hallie Street
Green Bay, Wisconsin

My dear Miss Hannan:

Thank you for your letter of July twenty-second with the informing enclosures. Mr. Jackman has left the office on a field trip and then vacation and I am, therefore, acknowledging your communication in his absence. May I assure you it will be brought to his attention.

We have made copies of the letters which you shared with us for our files and are returning the originals to you in this letter. Thank you for sending them to us.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska

FK
Encs.

August 30, 1944

Miss Ann Bannan
721 Emilie Street
Green Bay, Wisconsin

My dear Miss Bannan:

Thank you for your long letter about things on St. Lawrence Island and for sharing with us the letters from Ipalook's and Mrs. Dougherty. They reveal much information which is helpful to us.

Information has come that Percy has not returned to Gambell. He has not written to me about his movements but I understand that Esther's father died leaving the business to Percy so he has gone with her to Kotzebue to settle up the business before they begin work next Fall. I feel very helpless about some of these things when people do not even tell me what is happening.

It is my hope to secure a white couple with the man ordained for service at Gambell. They would visit Savoonga at least quarterly for communion. This seems impossible now so some other arrangements must be made. Percy has asked to go to Wales and recently Miss Stauffer has asked to be transferred. Her last letter indicated that she was willing to go to Gambell. I had planned to transfer her to Klukwan in southeastern Alaska but we must keep our Arctic Coast stations manned if possible. She was willing to go to Klukwan but indicated her willingness also to go to Gambell.

Do you know Miss Stauffer? Would she fit into the situation at Gambell for a year or until we can find a white couple? I would appreciate your frank reaction as soon as convenient. If we make this shift we shall need to ask Percy or The Rev. D.J. Bingle from Fairbanks to go over a couple of times during the year to have communion.

Mr. Klerekoper has suddenly asked to be relieved at Barrow before October 1st. We are not prepared for this and I have asked them to stay another year. If they do not, Barrow will remain without outside leadership indefinitely. These are just a few problems for a new administrator.

We trust that you are well and enjoying your fellowship with your friend even though she is not in full health.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEL:PK

via remark

SEP 5 1944

721 Emilie St.,
Green Bay, Wis.,
Sept. 2, 1944.

Rev. J. Earl Jackman
156 Fifth Avenue
New York, 10, N.Y.

Dear Mr. Jackman:

Your letter came yesterday but I had to do a lot of "considering" before I could answer it.

I felt Percy was not happy at Gambell after his mfs, Esther, arrived. At first everyone who wrote, spoke of liking Percy; his lessons were easy to understand etc. Then a letter came from the nurse, Miss Leake, who had been transferred to Wacławright, stating she heard that no one went to Percy's house to visit. That was after Esther got over. The house, or living quarters, must have been too small for a family of seven, and Esther had to have an Eskimo school girl to help with the work. Likely she could not have company. The Eskimos enjoyed visiting whites and eating with them.*

Esther had been an active leader in the Friends' Church at Kotzebue, where she was organist, at least part time, but at Gambell she didn't play; she sang with the choir and a white woman was organist.

I'm sorry he isn't going back there but, judging from Mrs. Daugherty's statements, the natives weren't very kind to him, and he didn't want any more of their treatment.

Now, as to Miss Stauffer: I have never met her. I've heard a good deal about her. The homes of whites in Alaska usually are open to all sorts of people - who ever wants to go in for a visit or help of any sort, as a rule, feels he will be welcome. A few years back, Father Cunningham, of Hot Springs, had been over on the little Drowned Id. He got to Wadsworth and the teachers (whites) were gone. Miss Stauffer wouldn't ask him to stay and eat. It seems to me she didn't even ask him in.

Several men mentioned they did no more eating now at the mission house. I was alone and they often ate with me; they'd not stop to consider Percy had a big family to feed + quarters were small for them etc.

He had to wander about the village and finally some native family took him in and fed him. The Eskies are so full of T.B. germs and so unclean about food, no sane white ever cares to eat in their homes. There was no other way for the visitor to be comfortable. I've been told this many times. Also, she has never (at Trule) been able to get along with the teachers. One nurse, Miss Keaton, who has been in the Id. since last fall, wrote ^{me} "Miss Stauffer never ~~has~~ gotten along with the teachers. really Miss S. - couldn't always be right about every thing."

But I believe she has been doing good work there and she has taught the Truth, which are the two main things whites should do, ^{as missionaries} in Alaska.

She was at the Barran Hospital one year while the Daughertys were teaching there - I believe 1934-35 - and Mrs. Daugherty liked her. I never heard Mr. Daugherty mention how he felt toward her.

If she goes over to Gombell, she ~~will~~ may just suit the people and be the right one. She didn't approve of any thing I did at Trule and asked me not to write to the natives, as I was making things harder for her. She said they should worship God not me. I had been with them five hard years and they had been just wonderfully kind to me and I'd done all I could to help them in every way. I couldn't write and tell them why I didn't answer their letters, so I just did as Miss Stauffer requested and felt like a traitor to the people who had been so very kind to me. I have ^{had} no desire to ~~work~~ work with her anywhere, since she asked me not to write to the Nules people and I'm certain ~~now~~ ^{now} they worshipped me. ~~then~~. In 1918 flu had carried off 148 of them in ten days. They were glad when it came again, my second year there, to lose only two ^{old people}.

Possibly Mr. Bingle would be a better judge
if how she'd be at Gambell. He was there ^(Gambell & Sonuga) in 1942
for a whole month
and he knows her, and what she has done at Wales.

I do not know what the Adventists have done at Gambell.
The few who have written to me have not mentioned them.
I got my information regarding them from Miss
Martin, and she has not written since last May.

Last Monday I got a letter from Mrs. Daugherty
asking me to get some note books, thread etc. etc.
for her to give as Christmas gifts. As she didn't specify
the amounts she wanted, I'm at a loss to know
how many to try to send her.

I presume they will want to use the
small meeting room for school again this
year. If Miss Stauffer is there, I'll bet they
won't have the use of that room! I liked to see
that room for Prayer Service as it is a good size
for small meetings.

I hope you've reported the Daughertys'
interest in missionary work to the Office of
Indian Affairs.

It seems to me, as things are at present,
Miss Stauffer probably is the one to go to Gambell.
because if no one is sent over the Daughertys
will have full swing and probably get some more
of our group to ^{join} the Adventists. But how it
understood she is there until a couple can be sent
over. I guess they need a man at the head on the Id.

I'm unable at present to locate Mrs. Daugherty's last letter. There wasn't much of interest in it. All I want to know at present from there is what the two Adventists did while there and if any more of our church members have gone from the church.

I'm certain this letter isn't much help but it's the best I can do at present. I'll pass on what ever comes to me, which I think might be of interest.

Several of my friends are praying about the continuance, under the right leadership, of our work on the Id. This is the fiftieth year of our work there.

Very sincerely yours -

Ann Bannan

I'm expecting you to keep this Confidential. I ~~do~~ never have said any thing ^{about} ~~against~~ Miss Stauffer, if you had not asked about her.

A.B.

September 19, 1944

Miss Ann Bannan
721 White Street
Green Bay, Wisconsin
My dear Miss Bannan:

Thank you for your great interest and your extensive helpful letters in regard to the situation on St. Lawrence Island. We appreciate that you have shared these letters and this information with us because it does give us a helpful picture for the future. We are returning the letters which you had marked to be returned.

You will be interested to know that we have recently appointed The Rev. and Mrs. Elmer E. Parker of Hazelton, Idaho to Gambell. We are late in getting them there and may encounter some difficulties in transportation but we are sending them as soon after the end of this month as possible. Mr. Parker is sincere and friendly as well as being very capable with tools and we trust that his ministry will be a benefit to this work to which you have given so much of yourself. We shall expect the Parkers to go to Savoonaga at least quarterly and administer all of the functions of the Church to assist Miss Martin. We have notified Miss Martin of their coming.

We hope to send them by boat and train to Anchorage and thence by plane to Nome and to Gambell by whatever transportation they can get, boat or plane. We want them to be there as early as possible. We are notifying the Elder whom you mention in one of your letters to keep the supply of food intact for them and to keep enough heat in the house so that things will be comfortable when they arrive.

At Percy's request we have transferred him to Wales where he is supposed to relieve Miss Stautler before October first. We are bringing Miss Stautler out to Haines House where she is to substitute for Miss Horner, the nurse, during the latter part of Miss Horner's furlough. About the middle of December Miss Stautler is to proceed to Klukwan, an Indian village twenty miles North of Haines, to take up her residence and carry on our work there. We trust that all of these changes are for the best and that we might have a strong ministry from them.

September 19, 1944

Miss Ann Bannan
721 Emilie Street
Green Bay, Wisconsin

My dear Miss Bannan:

Thank you for your great interest and your extensive helpful letters in regard to the situation on St. Lawrence Island. We appreciate that you have shared these letters and this information with us because it does give us a helpful picture for the future. We are returning the letters which you had marked to be returned.

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September 19 1944

If you have any further information or suggestions that would be helpful we will be delighted to hear from you. We have been trying to solve Miss Martin's problem in regard to supplies and make an adjustment on her last year's bills which will be satisfactory to her and to us. The tone of her last letter was much better and we trust that she will be satisfied and stay at Savoonga indefinitely.

Kindest regards to you.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEW:FK